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CALVINIST CONTACT

35th YEAR OF PUBLICATION, No. 1749

JUNE 27, 1980



Do you know who your child's counselor is? part 2 of 3

By Russell Fornwalt

Mr. Fornwalt is a counselor with Big Brothers in New York City.

Therapists vary greatly in their philosophies and ideologies. Hardly any two are alike. Like everyone else, they can be totally moral, amoral or immoral. One may see masturbation as a sin or a sickness; another may see it as self-abuse or self-relief; still another maintains it is natural, normal and necessary under certain conditions.

Counselors, both in and out of the church, also hold divergent views on abortion, pre-marital sex, prostitution, smoking, drinking, drug abuse and the meaning of dreams. Some psychiatric counselors are completely Freudian-oriented in their analyses, diagnoses and approaches to problem solving.

The remark of one psychiatric social worker at a recent seminar amazed me. In effect, he said, "It's too bad that Tom didn't kill Joe when they had that argument. Tom then would have shown some degree of self-assertion." What can we say about patients who have the misfortune of being subjected to such so-called "therapy?"

Unfortunately there has been a trend among the more "liberal" therapists to equate destructive behaviour, even the taking of life itself, with wholesome self-expression and good mental health. Regardless of consequences, children are encouraged to act out or express their feelings — verbally and violently — and, in some instances, they are congratulated and rewarded for doing so.

In our view, we feel that this overly-

liberal, as well as highly irresponsible, philosophy has contributed more to the current wave of juvenile delinquency and violent crime the world over than any other single factor. "For they have sown the wind, and they shall reap the whirlwind" (Hosea 8:7).

Counselor White, unavoidably detained because of an emergency, was 45-minutes late for his appointment with Ralph. The eight-year-old boy waited in the clinic lounge where he had a good time playing checkers with another patient. In part, the case recording of White's session with the boy went something like this:

"Ralph, I'm sorry to be so late for your appointment. I know you must be angry, real angry. You have every right to be angry, real angry. I took away some of your time, and that must make you angry. You are very angry, aren't you, Ralph? But I don't blame you for being so mad at me. That is your right, and I had no right at all to disappoint you.

"Now, Ralph, I want you to express your anger with me in any way you choose. Let me hear you call me a nasty name. Go ahead. Don't be afraid. That's your right. Get you anger out, and you'll feel better. Don't hold back. Here, Ralph, take this heavy glass ashtray and throw it at me. That's your right when you're angry. Don't keep your anger to yourself."

In our view, White's handling of his tardiness with the child is a classic, all-too common, illustration of the ultra-liberal brand of therapy. Without even asking Ralph, the counselor played God and decided the boy had every reason to be angry, and therefore he was. White also led the lad to believe

that he had only rights, even some questionable ones, and no responsibilities! Worse yet, White went to extremes in encouraging Ralph to act out his alleged anger in a dangerous way.

It makes no difference whether the relationship is between counselor and client, doctor and patient, parent and child, husband and wife, landlord and tenant, neighbour and neighbour or teacher and pupil. Both parties have their rights, and both have their responsibilities.

One function of any counseling is to help the client mature and develop in terms of responsibility and understanding of the real world. White failed to see and seize the opportunity, presented by his own tardiness, to aid the boy in this respect.

White had reason enough to be late. There was no need for him to virtually panic or bend over backwards to placate Ralph (who might not even have cared whether his counselor showed up at all). Even an eight-year-old child can and must be made to understand that life has its ups and downs, its wins and losses.

Of what value is counseling or therapy, if it does not help the client, whether child or adult, to strike a balance between rights and privileges on the one hand and duties and responsibilities on the other? Any counseling which does not work toward this balance will, in the long run, prove to be counter-productive and simply convert clients into societal misfits, capable of thinking only in terms of rights, claims, demands, high expectations and privileges.

"Born again" Christians should be living changed lives

by Leslie K. Tarr

TORONTO — A prominent evangelical spokesman maintains that those who claim to be "born again" should be making a greater impact upon society. Dr. Leighton Ford said that the growing evangelical movement in Canada and the United States must become more concerned with the practical application of the Christian faith in political, social, and economic matters.

The Canadian-born evangelist, who is chairman of the Lausanne Committee for World Evangelization and vice-president of the Billy Graham Evangelistic Association, made his comments in a radio interview with Gerald Vandezande on CJRT, the FM station (91.1) formerly operated by Ryerson College here.

Ford noted that observers estimated from 30 to 50 million Americans described themselves as "born again." He pointed out that the movement had emerged within the past two decades and suggested that it was in its "adolescence" and was sensing a "burst of vitality and strength."

He added that with the sudden growth there came "a certain awkwardness" as the large spiritual community wondered how it should relate to the burning issues of the time.

The 49-year-old Presbyterian minister said that he was concerned that, in the American election year, some politicians would attempt to manipulate American evangelicals regard them as another election block. "We demean the gospel if we make it the means to a political end," he said.

Asked about the emergence of evangelical-led pressure groups that endorse conservative candidates, Ford expressed serious reservations. "I don't think that a Christian can be simply identified as a conservative or a liberal," he stated. He pointed out that because evangelicals are theologically conservative, some contended that they should be politically conservative.

"There is a danger in trying to equate the gospel with any ideology of the right or the left," he stated. "Christians and others today need to have a balanced concern for both freedom and justice," Ford maintained.

The evangelist expressed the hope
Continued on page 3

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Viewpoint

God loves winners says Pat Boone

Religion is rapidly becoming the businessman's gateway to success. The latest craze within the evangelical world in the United States is that of "winning prayers."

Christian entertainment personalities (I use the term loosely), and sports figures seem to be saying these days: If you want to win . . . at anything . . . just pray about it in the right way and you have that victory guaranteed.

That theme is reflected in Pat Boone's latest book: "Pray to Win — God wants you to succeed." Pat Boone was that wholesome boy next door, in the 1950s with the choirboy face who, for millions of North Americans, provided a welcome alternative to the "worldliness" surrounding Elvis Presley.

Boone says he has been a millionaire for 20 years and adds that religion and success indeed do mix. His book is a reflection of similar material by Norman Vincent Peale and Dale Carnegie.

An example of Boone's writing: "Two American tennis stars prayed for strength before a crucial Davis Cup challenge round, and they led their team to a victory the next day to return the cup to the United States."

Presumably, God cares about who

wins tennis games and is anxious to see that the cup stays where it belongs. This is also the same kind of reasoning used by the Ayatollah Khomeini when he says Iran will prevail over the United States because Allah is on their side.

Since we live in a time when more nonsense is talked, written and done in the name of God than in any other time in history, it would be easy to dismiss Boone's latest book with a few well-placed lines.

But Boone's book is reflective of the success formula religion that seems to be so prevalent in North America today. In fact, the Reformed Church in America is looking at that very aspect of American (and Canadian) church life.

Boone has always been considered a sincere Christian writer and this latest book will probably receive a warm reception. Winning prayers, he writes, is prayer which brings results — and your spiritual communications can be winners "if you just know how to speak the right language."

Funny. The Sermon on the Mount never mentioned the importance of winning prayers. Strange, too, that our fathers in the faith like the Apostles Paul and Peter and the host of martyrs

never used this "guaranteed" method of praying.

Boone asks us to believe that the head of the J.C. Penny Co. chain, the president of Exxon, and the coach of the Dallas Cowboys, all have a special pipeline to God which guarantees them results. Somehow, the poor of Bangladesh, the refugees of Vietnam, those millions who died during the Second World War, lacked this particular convenience.

Boone devotes a chapter in his book to Presidential hopeful, Ronald Reagan, who is fast becoming the new darling of the Born Again set in the United States. Reagan, we are told, is praying fervently and frequently — obviously praying to win. If the American election pits Reagan against Jimmy Carter, then, for the first time in American history, God will have to choose between two of "His own."

Clearly absent from the book and from the winning prayer syndrome is the gospel of Jesus Christ. Christ preached humility. He also likened a rich man to a camel going through the eye of a needle.

God has not granted a chosen few the privilege of having a direct line into

heaven, nor has He promised that He will give whatever we ask Him "as long as the words are right." God gives us what we need. That may mean riches, poverty or mediocrity. God provides for us as long as we have faith in Him.

Success by prayer is an adulteration of Jesus Christ's message. "Believe in me and you will be saved." Salvation was His theme on earth. He preached it and, after His resurrection, He gave His disciples the Great Commission to spread the Word throughout the world.

You may call it Success, or the American Way. It is based on humanism, on greed, and no amount of self-righteous, street corner praying is going to change that.

Indeed, there is a biblical perspective to succeeding in business, or politics, or education. There are goals which we must set for ourselves and for our businesses. But those goals should be biblical. They should reflect God's will.

Pray to win? That seems to be Pat Boone's answer, and also that of thousands of others throughout North America who proclaim a gospel of selfishness under the label of Christianity. We should be aware of these kinds of false teachings.

Keith Knight

You AND YOUR MIND

Stigma

by Wally Goossen

One of the most difficult problems that nervous patients have to deal with is the stigma or shame of being a mental patient. The implication is that there is something wrong with a person's character or that the person is mentally inferior.

Another accusation he or she faces is that they are a malingerer, that they are faking and there is nothing wrong with them.

If they weren't weak-willed, they would snap out of it, pull themselves up by the bootstraps, so the argument goes. But far from being weak-willed, the nervous patient is quite strong-willed in certain areas.

In facing these feelings of stigma, the mental patient is no different than any other handicapped person. The man who has lost a leg or an arm or his sight, feels less a man, feels incomplete. He, too, is embarrassed by the many things he cannot do, by unemployment and other people's over-attentiveness. A great deal of the shame, however, is a result of imagined inferiority and a feeling that others look down on them.

The fact is that for every person who is unsympathetic there are a dozen who understand and accept the handicapped without pitying them.

It is often not as hard to get respect from others as to respect oneself. There is no need whatever to feel ashamed or to blame oneself for having a handicap. The best way to deal with a handicap is to enjoy it. By this I mean that a person should stop apologizing for who they are. They should rather appreciate themselves as someone with a special problem which requires that they do certain things to maintain their health. They must tell themselves: "I am important. I have a special problem and require special care."

This does not mean a handicap

should be used as an excuse for living selfishly, however.

Another source of comfort is the long list of men and women who have, in spite of their problems, distinguished themselves. Vincent Van Gogh, the Dutch painter, suffered so much he one day cut off his ear in desperation. He was typical of many nervous people who do not love themselves and who try to harm themselves.

The Russian composer, Tchaikovsky, wrote his greatest works while he was besieged with problems, deep depression and melancholy.

Charles Dickens wrote some of his books only to escape from himself during periods of inner turmoil. Gene Tierney, the movie actress, suffered with nerves for twenty years. Jimmy Piersall, the baseball player and author of *Fear Strikes Out*, also suffered from mental illness. And Martin Luther was often so troubled he would invite a group of people to his home and encourage them to talk so he wouldn't hear his own thoughts.

The list is endless. So no one need feel ashamed or hopeless. It happens to the best of people.

For the Christian, especially, there is a way out of the sense of shame and guilt which accompanies mental illness. In Scripture, God tells us that He loves us all equally, the strong and the weak, the whole and the suffering. In fact, the weak who know themselves to be weak have an advantage over the strong for God's strength is greatest in the weak who know they need Him.

God does not judge as men judge. He looks at our hearts. Those whom the world might reject, He will never reject. The most unseemly part in the body of Christ, He gives more honour than the seemingly. He knows we need the extra encouragement.

With the shame of being mentally ill, people also sense that keen feeling of

failure. While others have succeeded in school, in careers, in marriage, the nervous sufferer has seen the years go by with nothing to show for his efforts. A poor work record is the result of a poor health record. At times, a marriage may even break up.

The patient has nothing on which to pin his self-respect, nothing he or she can point to and say: "I have achieved this, I am a worthy person." The record is all too incriminating. The patient is not seeing his life from God's perspective. He may feel that he has failed God terribly. Not only has he not served, he thinks, but all those negative feelings, the years of complaining, anger and bitterness were surely displeasing to God.

But God does not look at our service as we do. He does not measure the things we do for Him, but the desire of our heart. There is many a person who

has had the desire to serve in some capacity but was not able. God will honour that desire as much as if the task was actually accomplished.

As Milton wrote about his blindness: "They also serve who only stand and wait."

As for the years that apparently have been wasted, the locust years, they too are under the cross, they too were part of the path God chose for us, the means by which we experienced His grace and grew in our faith.

Nothing is wasted in the life of the person who has "failed" for years. God can use our experiences to help others through us.

There is every reason then for the mental patient to love himself and to hope for the future. By turning to God, the most difficult hours can become our best and our apparent failures can become our greatest successes.

CALVINIST CONTACT

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LETTERS

About vouchers and tax dollars

Dear Sir:

I noticed that you, the Editor want us to know that you are against the idea of vouchers and in one of your replies, you indicated that there is a far better way of providing parents with the means to follow their desire for equality in education.

Please let us in on the secret. No doubt our organizations such as O.A.C.S. and C.J.L. and all our school boards are anxious to know.

That vouchers or any other means of receiving a fair share of the public purse for alternative schools could bring in even more control is well understood; that such control is already in place even now when we pay 100 percent of the cost is perhaps not.

Freedom in education is perhaps just as big a problem or bigger than being denied our own tax money for education. Bill 4 is an indication of this.

We should not confuse these two problems; if control of education were only tied with tax-money, all we should be prepared to do after having a just government distribution of education dollars is to again pay for our children's education ourselves as soon as these monies bring in undesirable controls. We then are back to where many think we are now.

But, aside from equality, Queen's Park is already controlling much of our education and has a desire for more.

Justice and liberty are very difficult to mix, and even the spokesman for our own committee of Justice and Liberty sometimes seems to take too much liberty to write without justification, about our school organization. We also need a lot of thinking and Christian living to be able to help the world see that life is religion and more so if we want

them to acknowledge that therefore education in a Christian school should be recognized as religious education.

As soon as we have established this as fact, then any other school is also eligible for that designation. Haven't we always maintained that life is religion, either for or against the living God? So then our schools are like all other schools, educating children for a life that is religion, and therefore we cannot claim tax exemption on that score. Maybe, Mr. Editor, you or someone else has a better solution for that problem, too.

Together we may find the answers, in the meantime, we pray that our school societies and our parents will remain faithful to their calling, with the full support of all those who confess Christ as their Lord.

Dirk Brinkman,
Bowmanville, ON

Part of school tuition could be classified as a "gift"

Dear Sir:

The matter of the tax deductibility of payments made to Christian school societies by parents has occasioned some legitimate questions. Several letters in previous issues of *Calvinist Contact* have caused further questions in the minds of the general public, concerning the position taken on this matter by the Ontario Alliance of Christian Schools.

The O.A.C.S. Board has consistently had the policy that its main responsibility was to inform and advise its member school societies and it has done so on the tax issue for the last eight months in each O.A.C.S. Newsletter.

The Board had decided that it would not make statements on the tax issue to the general public until the matter had been taken to Court. Now that two court hearings have been held, during May, with unfavourable rulings in both cases, a more extensive explanation of the whole matter will be published in the pages of *Calvinist Contact* in the near future. For the time being, the result of the court rulings, which may be appealed as yet, is fairly clear.

The Federal government's position has consistently been that the payments made to Christian schools by parents with children attending the school do not qualify as gifts under the Income Tax Act. Such payments are fees (tuition) for services rendered to the parents. Hence they may not be deducted as a charitable donation. It is however, the Minister's policy (not law) that some part of the payments could qualify as a gift. The formula for such determination must be worked out with officials at Revenue Canada, and not with the courts. The Alliance is advising the

societies on possible methods which would allow significant tax benefits within the Minister's policy.

At this time, it must be pointed out that payments made by non-parents continue to qualify as gifts. Furthermore, Revenue Canada, now that the courts have upheld their reassessments, will most likely proceed to reassess all those who claimed the 100 percent of their payments as donations. Finally, two other things should be considered at this point. The fact that the federal government is not willing to grant us an easy tax concession in order to make up for provincial lack of funding, is not a clear case of discrimination or injustice or persecution of Christians. We are getting the same treatment as all other private or independent school supporters across Canada. Second, there are other legal and financial means whereby the cost of Christian education can be reduced. They should in any event be seriously considered by all our school boards, as we

enter tougher economic conditions, and possible financial hardships.

It is indeed unfortunate that many of our supporters are now being reassessed for tax deductions for the 1976-78 period. For some, it will make a big dent in their budget, especially if they had three or four children in two schools.

In conclusion, let us be thankful for the prosperity and freedom which we enjoy in Canada . . . in spite of the inequity which we receive at the hands of the provincial government. And let us resolve to carry on the good fight to witness to the salvation we have in Jesus Christ, also in education. In that context, our Christian schools and their dedicated supporters will continue to be a public example of demonstrated concern for the well-being of children and families as well as the welfare of Canadian society.

Adrian Guldmond,
Executive Director,
Ontario Alliance of Christian
Schools.

Two organizations, both fellowships

Dear Sir:

On page 17 of C.C. (June 6, 1980) reference is made in an article to an organization calling itself "The Canadian Reformed Fellowship." This organization is apparently holding a summer institute. We are somewhat at a loss to understand the choice of the name of this organization.

The Reformed Fellowship of Canada is a legal, incorporated entity, established to defend and expound the Reformed faith, and incorporated to protect its name. The Reformed Fellowship of Canada has been in existence for

many years and is not a relatively new body. The Canadian Reformed Fellowship referred to in C.C. is not in any way connected with or related to the Reformed Fellowship of Canada, the new body is, in fact, infringing upon the legal name of The Reformed Fellowship of Canada, Inc.

It must be assumed that the new body is either ignorant of the illegal and unlawful use of the name, or is trying to confuse the Reformed community with deliberate tactics.

The Reformed Fellowship of Canada, Inc.,
H. Nymeyer,
St. Thomas, ON

Numerous child care programs

available through

C.A.S.

Dear Sir:

I would like to add some information to the subject of Christian fostering that might be helpful to those interested in helping not only abused children but their mothers as well. If you are concerned about removing a child from his natural mother, however extreme the situation, you might consider a Children's Aid Society (CAS) program called 'modelling.'

The child is taken into care in a foster home to protect him from further abuse but the mother is also involved in the fostering process. She visits the child on a regular basis (three or more times a week) and observes her child in a stable, caring family situation. From the foster mother she learns how better to relate and to care for her child. When she is ready to try again on her own, the child is returned to her.

A similar program has been initiated for newborns called 'infant stimulation.' The child is left in the natural home with constant visits from a qualified woman who attempts to teach the young mother how to properly care for her baby and how to stimulate him through play, body contact and various activities.

If you prefer to work 'unofficially,' it might be wise to join an inner-city women's drop-in centre where you will meet young mothers who yearn for social contact and an understanding friend with whom to share their problems. You might also keep your eyes open for similar girls in your neighbourhood and church community. A warm, supportive friend can make the world of difference to someone undergoing the strain of bringing up children alone.

There are, however, mothers who do not want their children and who request that CAS take them into care. The request can be a temporary one, until they "get their heads to-

gether" or permanent. There are also children that the CAS removes from the natural parent because she will not care for them and shows no desire to co-operate under one of the before-mentioned programs. I have worked with many of these young women during the past year in a women's crisis centre. They are 'outstanding' and alarmingly great in numbers. They are not the average frustrated housewives or simply the struggling unwed mothers. They are people who appear to lack the most basic of motherly instincts. They refuse to feed, clothe and cuddle their little ones. They batter and they burn. In such extreme cases, a safe, calm, foster home is a very real blessing.

It is unrealistic to view the CAS as a 'child-stealing' agency. They are swamped with extreme abuse cases and are generally lenient. We fostered two girls whose mother had tried to kill them. This was not her first attempt. Within ten days, the children were returned to her.

Foster homes are at a premium. The situation is so desperate, that the Hamilton area is undergoing an extensive advertising campaign. CAS is eager for our participation on any level.

Barbara Hudspeth,
Hamilton, ON

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Church Page

PASTORAL PONDERING

Haggai on economics

Sometimes I come across something in my reading, that I feel I should share with the congregation, because I believe it may be of benefit to all of us. Just recently we bought a book of meditations written by Rev. Louis Tamminga to use in our noon devotions. This past Wednesday, the meditation was based on Haggai 1:6-8, entitled "A Wallet Full of Holes." Tamminga writes that "Money is very frustrating. You get your paycheque and you pay a little debt here and an overdue bill there. The car needs repair, and mother announces that another child has outgrown his clothes. The paycheque is gone and you hope there will be some relief next time. But you know better.

"It's an old story. It plagued the people of Haggai's day. The people toiled and scraped and worried, but they never got ahead. It seemed as if they put their wages in a bag with holes.

"Haggai doesn't come with a solution for that frustrating problem. But Haggai does show them what is behind their problem. You see, the people had come back from Babylon, where they had spent seventy-years in exile. Then God commanded them to rebuild the temple in Jerusalem because it was through the temple that God was present among the people. But the people had other plans. They used all their money and time to build their homes and farms. Since God was not part of their enterprise, they never got ahead, no matter how hard they worked. Haggai preached the only possible remedy: build the temple! Then everything else would prosper, and the holes in their bags would be plugged!

"Haggai's message has profound meaning for us today. Our hearts are God's temples; Christ wants to live there. If he is not in charge, our life will resemble a rat race and our finest achievements will bring nothing but frustration.

"Ultimately the choice is up to us: own things for Christ's sake or be owned by things for the devil's sake."

Rev. J. Keressies,
Redeemer Chr. Ref. Church,
Sarnia, Ontario

Church on the move

I like to report to you about the last meeting of our committee of evangelism. Let me say first of all that I never enjoyed meetings with an evangelism committee so much as here in Port Perry. After reflection, I have come to the conclusion, that this must not just be the case with me, but also with many other ministers and members in the Chr. Ref. Churches. Until lately, meetings of the Evangelism Committees were just talk and no (or little) action. But due to the new program we now start our meetings with reports about visits that have been made in the community. There are now three repeat addresses; that means addresses where committee members are welcome and where they have discussions with the people involved. All testify about the fear of the first visit. The surprise to be invited to come in, and the amazing fact that until now they never fell short of answering questions that begged for an answer from the Bible. After this we heard about the amazing way we can work in placing Bibles in the hands of people through the Motel Plan. Henry and Johanna Wiersma are active in this and are doing a good job.

In the third place, we decided to try organizing a so-called "Back Yard" evangelism this coming summer. This means that you organize Bible lessons for children of your neighbourhood in your back yard instead of taking them from all over to a church for V.B.S. We hope to invite some of you for a meeting about this in the near future.

Then, the Sunflower club is now well-established with three girls coming faithfully every Thursday night. Jackie Beenen and Brenda Van Harten are the leaders and Margaret Hiemstra will step in as soon as there are more girls coming.

Rev. J. Geuzebroek,
Hope Chr. Ref. Church,
Port Perry, Ontario

And the winner is

Congratulations, Tillsonburg Torch Bearers! And thank-you, congregation, for your generous support in the Give Youth A Boost Campaign! If you see an extra large smile on the faces of our Young People today, it's because they have won the Grand Prize in this year's Campaign in the whole Young Calvinist Federation of North America. They averaged \$40 per family — the highest in the Federation! And had an increase of 344 percent in their particular category. All this wins them four free registrations to the YCF Convention this summer in Michigan, and two trophies. We'll see the trophies later! Congratulations, young people! Keep up the enthusiasm and praise the Lord!

Chr. Ref. Church,
Tillsonburg, Ont.

Springdale ministry

Weekly, by way of Sunday School, Sunflower, and Boys' & Girls' Clubs, we are reaching over 60 non-C.R.C. children and young people. In addition, permission had been received from the local public grade school to have a noon hour Bible Class.

In the adult ministry, thank God with us for the people involved in Bible Studies. One young man, King Roberts, has completed the third booklet on the Gospel of Mark and shares the blessing he receives in doing the study. A grandmother and her granddaughter have been attending Sunday worship. The grandfather suffered a stroke and as a result became a completely different person; unable to speak, now

only swears and is violent. Community Church is helping them as a family. We have contact with the doctors and are looking for suitable facilities for him.

Some of our community

PRESS PARADE

church members attend faithfully. Others attend sporadically. During the past couple of months we have been blessed by people of our sponsoring churches coming to play piano and sharing in the singing and special music. We will have a special Sunflower Sunday.

Offerings and donations have been growing as well. During '79, we received over \$4,000, for which we are thankful. Also we thank the Lord for decisions of all three sponsoring churches and Classis Toronto to continue their support for 1980. Again we are thankful for the offerings and donations we have received from Third Christian Reformed Church in Edmonton, Alberta.

Chr. Ref. Church,
Springdale, Ont.

Calvary's outreach program

Our outreach group consisting of a dozen families, have met together on various evenings for the purpose of fellowship and discussion of our goals. As a group, we have decided to adopt Mrs. Evelan Mann, a woman in her 80's who is partially paralyzed. She lives in Chatham General Hospital (4th floor). At this point, only one or two of our families are involved in this project. She really enjoys it if we bring our children to her bedside, since she and her husband never had

any children of their own.

We are also trying to help one another within our own group. I feel that this is one way in which we can sincerely be a "brother" to one another.

If we show that we care for one another, we may feel more free to ask each other for support or assistance in any way needed. If a family shows interest in the outreach group, it is easier for the members to respond to their needs.

Our family feels that we are going in a good direction if we make these outreach groups an active part of our Christian life. Co-ordinating family: Fred and Henry Schat.

Calvary Chr. Ref. Church,
Chatham, Ont.

CRC-TV PRESENTS
Dr. Joel Nederhood



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FROM COAST TO COAST

ALBERTA	ONTARIO	QUEBEC
Brooks-CKBR 9:00 a.m. 1340	Brantford-CKPC . . . 10:00 p.m. 1380	Montreal-CFCF 10:00 p.m. 600
Drumheller-CJDV(Sat) 7:30 p.m. 910	Burlington-CING-FM 8:00 a.m. 108	
Edmonton-CHQT . . . 7:30 a.m. 1110	Cornwall-CJSS 8:00 a.m. 1220	
Edson-CJYR 10:00 a.m. 970	Ft. Frances-CFOB . . 10:30 a.m. 800	
Ft. McMurray-CJOK 9:00 a.m. 1230	Kapuskasing-CKAP . . 9:00 a.m. 580	
High River-CHRB . . . 8:30 p.m. 1280	Kingston-CKLC 8:30 a.m. 1380	
Peace River-CKYL . . . 7:00 p.m. 610	Ottawa-CFGO 8:30 a.m. 1440	
BRITISH COLUMBIA	Owen Sound-CFOS 1:30 560	
Abbotsford-CFVR . . . 11:30 a.m. 1240	Pembroke-CHOV(Sat) 7:00 p.m. 1350	
Burns Lake-CFLD . . . 9:15 a.m. 1400	Sarnia-CHOK 8:30 a.m. 1070	
Duncan-CKAY 7:30 p.m. 1500	St. Thomas-CHLO 4:30 p.m. 1570	
Kamloops-CFFM-FM	Stratford-CJCS 9:00 a.m. 1240	
(Sat) 10:00 p.m. 98.3	Thunder Bay-CFPA . . 9:30 a.m. 1230	
Langley-CJJC 10:00 p.m. 800	Toronto-CKFH 9:30 a.m. 1430	
Osoyoos-CKOO 8:30 a.m. 1240	Wingham-CKNX . . . 10:30 a.m. 920	
Penticton-CKOK 8:30 a.m. 800	NOVA SCOTIA	
Port Alberni-CJAV . . . 6:30 p.m. 1240	Digby-CKDY 5:00 p.m. 1420	
Smithers-CFBV 9:15 a.m. 1230	Kentville-CKEN 5:00 p.m. 1490	
Summerland-CKSP 8:30 a.m. 1450	Middleton-CKAD . . . 5:00 p.m. 1350	
Vancouver-CJVB . . . 9:00 a.m. 1470	Nw. Glasgow-CKEC 7:30 a.m. 1320	
Vernon-CJIB 10:00 a.m. 940	Sydney-CJCB 8:00 a.m. 1270	
MANITOBA	Windsor-CFAB 5:00 p.m. 1450	
Altona-CFAM 9:30 a.m. 950		
Boissevain-CJRB . . . 9:30 a.m. 1220		
Steinbach-CHSM . . . 9:30 a.m. 1250		
Winnipeg-CKJS 9:15 a.m. 810		
SASKATCHEWAN		
Estevan-CJSL(Mon) 9:30 p.m. 1280		
Regina-CFMQ-FM . . . 8:30 p.m. 92.0		
Weyburn-CFSL(Mon) 9:30 p.m. 1190		
NEW BRUNSWICK		
Fredericton-CFNB . . . 10:30 a.m. 550		
Newcastle-CFAN 9:00 a.m. 790		
St. John-CHSJ 7:00 a.m. 1150		
FRENCH		
BACK TO GOD HOUR PROGRAM IN CANADA		
PERSPECTIVES REFORMEES		
ONTARIO		
CFML-Cornwall 9:30 a.m. 1170		
CFCL-Timmins 9:30 a.m. 620		
QUEBEC		
CHRS-Montreal 8:00 a.m. 1090		
CKLM-Montreal 9:15 a.m. 1570		
CKCV-Quebec City . . . 7:15 a.m. 1280		
CHLN-Three Rivers . . . 7:45 a.m. 550		

Church News

Christian Reformed

Accepted

—to Palmerston, ON. Rev.
Albert Dreise from New Glasgow,
NS. (Declined —to Iron Springs, AB.)

Visiting P.E.I.?

For the time of worship
in the Charlottetown
C. R. Church,
Check the Charlottetown
newspapers.

THE BACK TO GOD HOUR

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Salem's staff increases to meet demand for increased service

Salem Christian Counseling Service has enlarged its professional staff during the past year and continues to see tough economic times as it attempts to fill increased needs across Ontario.

Salem held its 18th annual meeting in the spring, featuring Dr. Joel Nederhood of the Back To God Hour radio ministry as guest speaker. He spoke on "Keeping our heads."

Dr. Allan Vandermaas, president of the board, prepared the annual address. The following are portions of his text, highlighting the work of Salem during the past year and projecting future plans.

In 1979, three members were added to Salem's professional staff. In February, Mark Hines was appointed as counselor in the Willowdale Clinic; he has also helped out at other locations. Last September, Jan Yeaman started working with the Christian schools in and around Toronto, a development many had been waiting for; she is trying to help as many schools and students as possible, without diluting her presence too much. In November, Lorelei Kok took up part-time work with the St. Catharines Clinic, under Dr. Kirk's guidance, and her hours have since been increased



Lori Kok

Chatham area asking whether Salem would consider giving more intensive service to that part of the Province. Last September, the professional advisory committee recommended expansion into the greater London area and your board is now engaged in direct consultation with Christian Counseling Service and the diaconal conference of Classis Chatham of the Christian Reformed Church with a view to providing full-time counseling in that area.

"Another new development is that our entire professional staff now regularly comes together one day per month. These meetings serve several purposes, one of which is peer-education, a sharing of experi-

ence, and I want to extend our sincere appreciation to him and his staff for their contribution to Salem's growth.

Finances

"I mentioned already that little progress has been made in reaching greater financial stability. We expect a deficit amounting to 55 percent of the total operating cost for next year. This money has to come from a bank loan that has been arranged using our land as collateral, and the question that emerges is how long this situation can go on.

"Salem's income from memberships and donations, which was \$86,000 in 1976, decreased to \$62,000 in 1979, a drop of over 16 percent. Expenses on the other hand, have risen steadily and progressively, showing an increase of 15 percent in 1977, 20 percent in 1978 and almost 23 percent in 1979. Over against this 23 percent jump in expenses stands only a 9.5 percent rise in income for 1979. Our membership figures show a similar trend; from a peak of almost 4,000 members in 1966, the number has dropped to about 1,400 in 1979.

"I have not produced these figures to depress you, but to give you a realistic picture of our present predicament, the imbalance between our professional strength on the one side and our financial weakness on the other side. If we want to continue exercising and expanding the strength we have gained in the last few years, we must remedy our weakness. This necessitates exploring two potential solutions, Salem's land holdings and a balanced budget.

"Salem owns approximately 90 acres of land in Brampton and an equally sized plot just outside of Burlington. Unfortunately both parcels of land are caught in local conditions that have brought about a decrease in value and makes development by Salem, even if done jointly with a professional developer, a costly, time-consuming and risky business. Last year we had to sink a fair sum of money in the drawing up of a master plan, demanded by the City of Brampton, for the territory in which our land is located.

"Upon the recommendation of the property committee, the board, therefore decided last February to offer part of the Brampton land for sale,

provided a reasonable price is offered. This may still turn out to be a lengthy process. I want to emphasize that, whether property is sold or used as collateral for a bank loan, in both cases we are dealing with a temporary solution. In the face of our spiralling deficit this capital will be exhausted in a number of years and then a more permanent solution will still have to be found. Moreover, this money will then not be available any more to finance a Salem center providing a wider range of service to our members.

"What then can be said of the second consideration, the possibility of a balanced budget? After Salem's member-

through a balanced budget.

"This is now under way and it involves finding volunteers in every church (congregation), informing them of Salem's activities and needs, communicating with them on a regular basis and listening to their feedback. A separate newsletter, called *Guidelines*, is published every few months to maintain this contact. These volunteers will be asked to promote Salem in a variety of ways. This project is under the leadership of Laura Visser, our Administrative Secretary.

"A mid-term vacancy on the board of trustees, created by the resignation of Mrs. Chrystal Zeyl, has been filled by Mrs. Mary Guldemond. We have so far been unable to locate a representative of the Canadian Reformed Churches willing to sit on the Board of Trustees, but these efforts will be continued. Instead of mentioning the work of the various committees in detail, I want to thank all those who have been part of it."

Following the speech by Dr. Nederhood, Salem staff members conducted seven workshops. Salem director, Donald Moncrieff led a workshop on "What Makes Christian counseling Christian"; St. Catharines psychologist, Dr. Leonard Kirk on "Sex and sexuality"; community consultant John Struik on "Salem: Past, present and future"; counselor Mark Hines on "Counseling at Salem"; counselor Jan Yeaman on "You're something special: Parenting confident children"; counselor Lori Kok on "Communication in the family"; and administrative assistant Laura Visser on "Volunteers and their roles".



Jan Yeaman

ship administration was transferred from Whitby to London in 1977, efforts to gain more members did not meet with much success. Responding to this crisis, the Public Relations Committee has put its teeth into the project of building up a membership large enough to carry the financial load of the Association



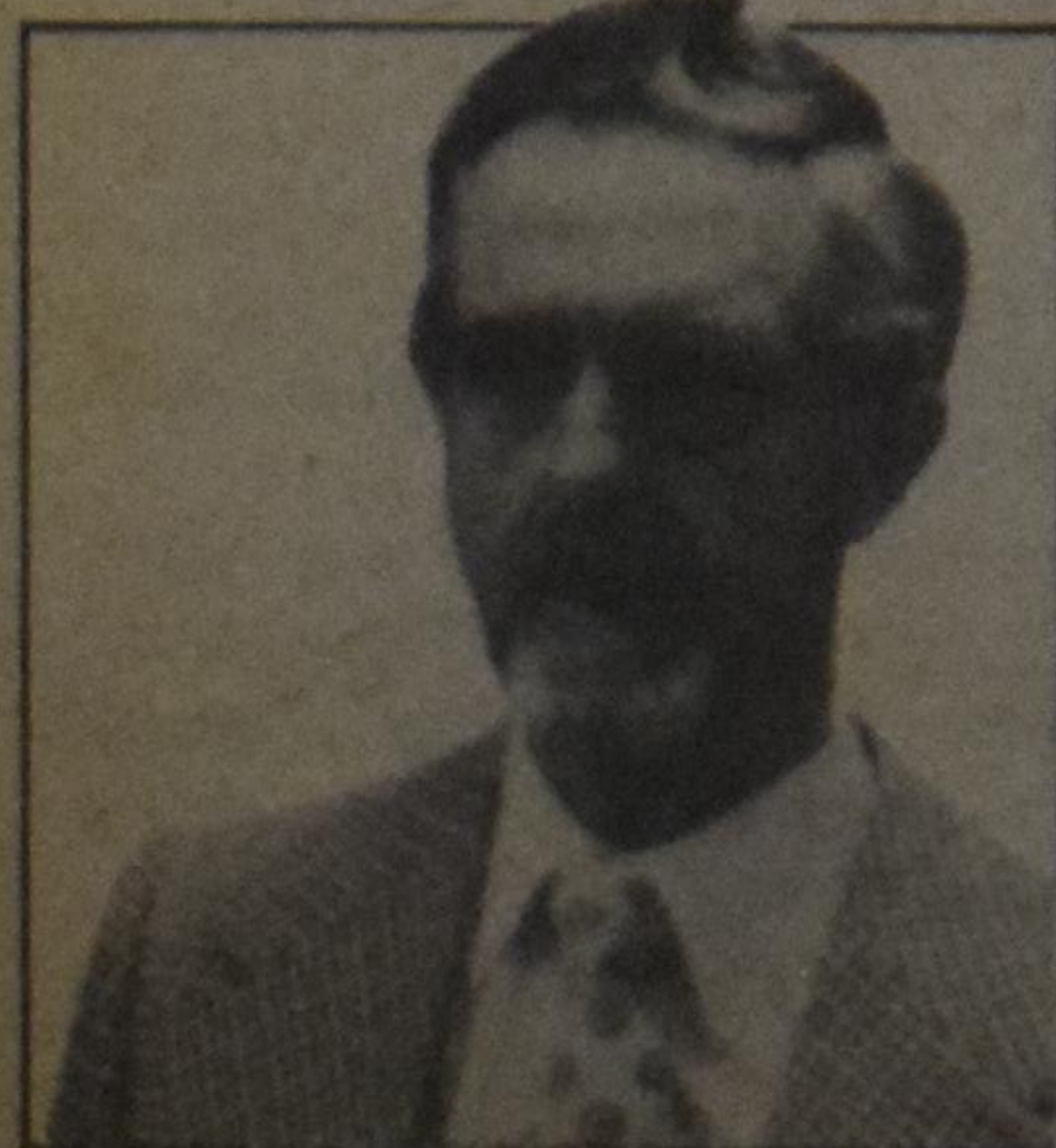
(l. to r.) Rev. Morris Greidanus and Dr. Joel Nederhood

somewhat. This virtually doubled our professional staff, which now consists of one part-time and five full-time members.

"For almost two years, the Christian Counseling Service of Southwestern Ontario has been purchasing counseling services from Salem for one day per week. Early last year, Mr. Hines took over from Dr. Moncrieff, the burden of traveling up and down to London, which entails the loss of many expensive professional hours. No wonder the board turned a receptive ear when voices came from the London-

ence, new learning, needs, questions, etc. Part of this peer-education is the search for a more specific Christian approach to counseling, a difficult and never ending task of the Christian counselor. A third benefit that will hopefully emerge is team-development. As I use that term, I visualize that the new ideas these meetings will no doubt produce will in turn create a desire to develop and try new projects, especially those needing teamwork.

"I am very happy that these various activities are under the capable leadership of our Director, Dr. Donald W. Mon-



Dr. Don Moncrieff

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W. Nagtegaal, prop.

"Born again" — cont'd...

continued from page 1

that the evangelical community was emerging from the adolescent stage into a maturing awareness of the Christian's public responsibilities. "We must become more aware of the foundational questions and less concerned with dispensing pat answers," he said.

Ford, who has conducted evangelistic crusades around the world, said that it was not enough that Christian converts give only verbal profession of being "born again." "People have a right to ask of us, 'What are you born again into?'" he suggested.

He contended that in becoming a Christian, the convert entered "a realm of life where the rule of God is paramount." That new life, he stated, should bring a new lifestyle, a new outlook on such crucial issues as justice, stewardship of earth's diminishing resources, and the arms race.

"We need to seek out the whole message of the Bible and go beyond the stage of concentrating only on selected portions," he said.

He was hopeful as he viewed the global progress of Christianity. He pointed out that an "evangelism explosion" had taken place in Africa, Latin America, and parts of Asia. "The gravitational centre of Christianity is now in the southern hemisphere," he stated.

Although a Canadian, Ford lives in North Carolina. In addition to conducting evangelistic crusades in North America and overseas, he is deeply involved in radio and television ministries and in the extensive ministry of the Lausanne Committee for World Evangelization.

Compulsory dues check-off is now law in Ontario

The bill, introduced into the legislature on June 3rd, became law on June 12th. There is no longer any need to write your M.P.P. for amendments to the bill as was suggested in the June 13th issue of C.C.

Remember, and be Still

Lately, have your eyes burned sorely
As you've wept self-pitying tears,
Have faith and hope become despair,
Has child-like trust turned into fears?

Have you tasted too much sorrow,
Do friends no longer comfort bring?
Can you, no more, feel the sunshine
Or songs of joy and gladness sing?

Are you overwhelmed and crushed
by cares,
Have you sighed, "Lord, I can't! Why me?"
I'm so confused, afraid, exhausted,
My soul is cast down deep in me.

Are happiness and love mere words
Cold, empty, meaningless, turned stale,
And do you groan beneath your cross
Or cry for peace, to no avail?

Remember Joseph's pleading cries
Brought on by brothers' evil schemes,
But waiting patiently for God,
He found the meaning of his dreams.

Remember Mara's wail of grief
"The Lord dealt bitterly with me,"
She clung to Him in her great loss,
Through grace, found a new family.

Remember Job, tested and tried,
Refusing to deny his God,
Friends could no hope or comfort bring,
Job's comfort was — the Shepherd's rod!

Remember David in distress,
When tears were food both day and night,
But eyes cleared, raised unto the hills,
Found strength, contentment in his plight.

Remember Jesus' loving call:
"Come unto me, I'll give you rest,
I'll hold you up if you should fall,
Lean hard, each day, upon my breast."

Remember God's sweet promises,
"I'll never leave you, child of Mine,
Your every need I will supply,
If you, to Me, your all resign."

Remember you, who read this verse,
Take courage, as you learn His will,
Through prayer, unload your very soul,
And know that He is God, be still!

Judy Lunshof



PASTORAL COUNSELING

Our industrialized families

Ralph Heynen

I've had some experiences during the last year which have brought me in contact with a large number of family members who have suffered the results of our industrialized society. Since I spent my youth in rural areas and my first two congregations had a large number of families who lived on the farm, I can notice a marked difference in the homes of people who depend on industry or business for a living.

At the beginning of the century, 78 percent of the families in our country lived on farms. Today only 4 percent make a living by farming. This means most families live on 60 foot lots, rather than on 160 acres of land. It means that people have been squeezed together in some of our communities and they learn to live in an entirely different way than they would on a farm.

The structure of the family has changed. In an urban or suburban area, Dad leaves in the morning and carries on his work somewhere in the city, or possibly travels around from place to place. If he's fortunate he gets back to his family at supper time. If he must work overtime, he may miss the evening meal. Some men work the evening shift which means that they go to work while the children are still in school, and when they come back the children are all tucked in bed; in the morning he is sleeping when the children wake up. If a man works that kind of shift, he may be at home, but he rarely sees his children. In many cases you find that if mother works, children often don't see the two parents together in a home very much. If they are home, mother is so busy that she has no time for the children anyway. Husbands and wives often say that they see each other coming and going, but little more than that.

Recently I counseled a couple who lives under those conditions. For some 20 years the father left on Monday morning and was back Friday afternoon. The boys in the family said that they really didn't know their dad. He was a good provider — he gave them many things, but they never had very much fellowship or enjoyment with him. The modern pace of living requires that kind of schedule and in many cases it is destroying the family. In addition to this in our industrialized society, there are many people who are transplanted from their own community and placed in some city, some other community where they are total strangers.

This is part of the industrialized world. Only a minister can sit down and decide whether he wants to move or not — at least in most cases he can. But when you work for industry — some large, impersonal business — (surely they'll provide well for you, paying the expenses of your moving and all incidentals) you just don't have much choice. If you decide to say, "No, I want to stay," they're liable to say, "Well, this was a promotion for you." So many of them are convinced that this is the only way to do it. They can't really settle down to a place of their own choosing until they retire. At that time, they can find a place where they want to live.

I saw a number of these transplanted families — children said they lived in a community where there were very few children of their age. They lived in a community which was so different from the one in which they were before. They go to a different church, sometimes even to a different denomination, because there is no church of their own denomination there. And so there are things that shake up the family. There is

a lot of homesickness and loneliness because people are absent from the place of their roots and have been transplanted into some other community.

There is also another by-product. The kind of schedule that you find in many of these families reeks havoc with the home. It's a destructive thing for a family to have an absent father. When he does come home, he feels he ought to be the head of the house, but his wife has made all the decisions for him — and because he isn't there, that's the necessary thing to do. Often they have to go to a marriage counselor in order to settle some of their differences. Of course, the business firms are glad to pay for marriage counseling because they just don't like to see people in higher places of office get divorces. For one thing, it also leads to a lot of suspicion between husband and wife. The husband is out late at night and his wife will be wondering, what he is doing. She usually suspects the worse. The sad thing about it is that some of these suspicions become reality.

A person in this industrialized society has to make the most of the hours that he has with his children in order to show that he's concerned and that he really is loving and accepting of his youngsters. Also in many of these situations there are splits in the family, and divorces, and you have many single parents, a tremendous number of them in our country. I feel that we are endangered by this in our industrialized society. It just doesn't build strong families.

What can we do about it? We can't get out of this industrialized world. We can't all go back to the farm. There isn't room for that many farmers, and besides, you can't make a living on a

small farm. A man should arrange his schedule so that he has some time for the family. This is the only way he'll find time. I know of a few families who, when that time of day comes, take the telephone off the hook. It is a time just for the family. When children come knocking on the door, and say "We want to play" they say "No, not now — We're together as a family." These are sacred moments. After all, a man has a sacred obligation to his family, and so does his wife.

In order to bring up a family in an industrialized world, we need that kind of approach. We ought also not to neglect the spiritual aspect of life. This industrialized world lays so much emphasis on the kind of salaries that people get. The position that they hold, the power they exert and the things they can get in life. But all of these things cannot be weighted in the balance as far as saving our own souls or touching our children with the light of the gospel of Jesus Christ. It takes planning to work that way, but in our plans we may not forget that we are children of God, that we are Christians, and that we want to be a Christian family. This doesn't just happen over the telephone, but it means a loving touch of Christian parents who love and pray and work with their children to build a strong Christian home.

THOUGHT FOR THE WEEK:

When we read the Bible earnestly and prayerfully it will often lay bare our sins. It sometimes condemns our actions, our words and our attitudes. If we accept the Lord's correction in humility it will serve as a means of spiritual growth and help us to gain inner peace.

THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



109. "And that clever quack stole nothing but a box full of rocks. Ha-ha-ha!"

"Why didn't you tell me last night?"

"Then you would have been even more frightened of that pointy-hatted rider than you were."

"Me? Afraid? I am not afraid of anyone, you numbskull. If you didn't have me —"

"Yes, I know," laughed Baker Bumble. "If I didn't have you. But it worked anyway."

"Of course!" said Mrs. Bumble. "Right now that quack must be saying to himself, Those two are too clever for me. Especially that woman; she's a sharp one."

"Right!" chuckled Bumble. "We're a clever pair alright!" He tapped the donkey with his switch. Not used to such boldness from his master, the donkey lashed back with his hind legs.

110. On they went through the cheerful, sunny morning. They bumped across an old stone bridge. Resting on the stone rail were two children, a boy and a girl. They looked tired and hungry. Beside them lay a large bundle of branches they had gathered in the forest for firewood. It had grown too heavy for them to carry.

Seeing them, Baker Bumble reined in the donkey. "What are you doing?" asked his wife.

"Watch this," said Bumble, grinning. From their food package he took a large pancake and gave it to the children. They looked bashful, but their eyes brightened eagerly. "Go on, take it," said Baker Bumble.

They both bit into it at the same time — one on each end. They beamed. And so did Baker Bumble.



113. The jolly baker helped the two children down from the wagon seat. When he saw more little ragamuffins come skipping out of the hut, he quickly thrust two silver coins in the girl's hand. "Here, take this. Then your mother can make pancakes for the whole family. Pancakes with sausages."

"Giddyap!" he said to the donkey and it started moving.

"Aren't you going to ride?" asked his wife.

"Oh yes! I forgot!"

"Forgets to climb in! What an addlebrain!"

He climbed onto the seat, casting one last look back at the hut. Waving at them were the mother and her six children. They waved until the wagon passed out of sight.

114. It made the jolly baker even jollier. "Ho there, flopears! Giddyap! Soon you'll be stabled among the King's horses and you'll be the envy of all donkeys. So giddyap!"

Again he tapped the donkey on the back. It was just high spirits on his part, but the donkey didn't like it. He stopped, his forelegs braced. When he felt the switch on his rump again, he suddenly leaped forward, running as fast as he could.

The two travelers hadn't expected the sudden lunge. They both tumbled backward off the wagon seat. There they lay side by side, their legs in the air, bouncing and bumping along in the back of the wagon.

111. "I have an idea." Baker Bumble climbed down from the wagon.

"Where are you going?"

"You'll see. Heave-ho, kids. Let's tie this bunch of branches to the wagon. No, not like that. It'll come loose. That's it! Now climb up on the wagon. That's right, on my seat. Giddyap!"

There they sat, ragged and dirty beside the neat and finicky Mrs. Bumble. They still had a mouthful of pancake, but they so enjoyed the bumpy ride, they forgot to chew. Baker Bumble strode along beside the wagon.

"Don't you touch my clean jacket with those greasy fingers, you hear!" grumbled Mrs. Bumble.

Bashfully the children slid over a little. They wished the fat man was sitting beside them.

112. A little dog came dashing out of the woods. It yapped and jumped up against the wagon as if it wanted to ride along too.

"No, Flick!" cried the little girl. "Down, Flick!"

"It's all right," said Baker Bumble, smiling. He picked up the dog and put it on the girl's lap.

"Well, I never! A dog on my wagon!" muttered Mrs. Bumble.

Flick paid no attention to her. He smelled the pancakes and begged for a bite. He got some. First from the girl. Then from the boy.

As they rounded a bend in the road, a small sod hut came into sight. "That's our house," said the girl.

"Whoa, boy!" The two riders climbed down.



115. The donkey raced on and on. Baker Bumble had dropped the reins so the animal had a free head. Frightened, Mrs. Bumble screamed, "Help! Help! We'll be killed! Help! Help!"

Baker Bumble was too fat to get up. He couldn't even see the road over his big belly. Underneath him he felt something soft. He forgot about his screaming wife and the runaway donkey, and cried in dismay, "The pancakes! The pancakes!"

The wagon bounced and bucked and rocked but stayed upright. The two travelers, however, were shaken til their bones rattled.

"Help! Help!" screeched Mrs. Bumble. "It's your fault, you knothead!"

116. Luckily a farmer's wife was walking along the road on her way to market, carrying a huge basket of eggs. She heard the commotion behind her. When she looked, she saw the runaway donkey, the wagon bouncing along behind him with four legs kicking in the air — two skinny ones and two fat ones.

"Whoa! Whoa!" she shouted. When that didn't help, she stepped into the middle of the road, waving her basket. Crackle, crunch went the basket, but in her excitement she didn't hear it. She kept waving the basket to stop the donkey.

Seeing the strange movement ahead of him, the donkey slowed. At the last second, he stopped. Right in front of the woman.

Mrs. Bumble was the first one up, still scolding her husband, "You big-bellied bonehead!"

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Voortman Cookies

TRADITIONAL FAMILY BAKING

Holland Homes plans further expansion

by Dirk Brinkman

Mr. Brinkman is secretary of the board of Holland Homes.

Holland Christian Homes held its tenth annual meeting in Trinity Tower, Brampton, on May 27.

With 130 members present, the president, Mr. Andy Mast, welcomed this large turnout of members and visitors, many of whom presently make their home in Trinity Tower. He informed the meeting of the blessings received in 1979 when our first building was completed and occupied. Some 170 persons are now under the care and supervision of our capable administrator, Miss Ten Haaf.

Although tenants are completely free in the use of their own apartment, like any other senior citizen building, Trinity Tower has the added care-program which consists of having someone there concerned with the health care, spiritual needs, through the help of many volunteers, and the medical profession as provided by OHIP and other government programs.

Mr. Mast outlined the future plans of Holland Christian Homes Inc., wherein a fully licensed nursing home is number one on the agenda. He asked the members to be active in promoting this goal. Already one year of operating Trinity Tower has shown a growing need for our own people. Besides the Christian duty, we have to provide loving care to all elderly in the community at large.

In our master plan for the balance of the ten acres of land, the board does hope to help other groups of people such as the physically handicapped, able to live in a community, perhaps day care at a later date, medical offices and a suitable common purpose room so that churches can have their services in our building if so desired.

He further informed the meeting that VanBotts Construction Corporation Ltd. has been engaged for the building plans again, since we received excellent service with the building of Trinity Tower, built

within budget and time schedule.

Miss Ten Haaf informed the meeting about the many activities which take place from day to day. "I am so moved," she said, "when I see a lady walking down the hall with some soup for a sick person, or porridge or pancakes, or see them do the laundry for each other; ladies cleaning an apartment for an elderly man, or taking some one for a walk. In all this I see your affirmative answer to the question, 'Am I my brother's keeper?'"

With six tenants having passed away in the first year, we are very much reminded

that we have no permanent home here, but are looking forward to that new life where there will be no pain and no suffering.

With the request, that all members bring one more into our organization, especially the young of today so that they too may help care for tomorrow, the president closed his remarks.

As new directors were chosen, Mr. Bas Den Hoed, Mr. Charles Douma and Mr. Anne de Boer, while the president announced that Mr. A. VanderMey, has been appointed as executive director, as of August 1.

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Vancouver ministry among Chinese has slow start

by Stephen Jung

Rev. Jung is home missionary in Richmond, B.C.

Classis B.C. of the Christian Reformed Church has declared a Sunday to be "Chinese Ministry Sunday." We wish to share with you what God is doing among the Chinese here in B.C. through us.

First, He opened the door for us to minister to the Chinese speaking refugees in Abbotsford. Other churches there are cooperating by sending their Chinese speaking refugees to us. We are meeting every Sunday from 4 to 5 p.m., at the Trinity CRC. At present, the average adult worship attendance is about 70, and 25 in Sunday School. There are over 20 who are taking pre-baptism instructions every Friday evening. They will be ready for baptism sometime in June.

Then in November, last year, we started our own worship services in Richmond and meeting at the Richmond Christian School. The attendance in the first two months was around 20. Since the

beginning of this year when a few members of the Richmond Chr. Ref. Church came to help us teach Sunday School and English classes and transport people in, the attendance doubled immediately. At present, the attendance is over 60 because the Ladner Chr. Ref. Church and the First Chr. Ref. Church in Vancouver, send their refugee families to us. It looks good, but in reality it's quite bad. We are not making much progress among the local Chinese. A few members from the First Chr. Ref. Church in Vancouver also come to help us to teach English on Wednesday and Thursday evenings as an arm to serve and to reach the local Chinese. We covet your prayers that we may make a break-through among the local Chinese soon.

The Lynden, Wash. churches have sponsored the Cambodian refugees and asked us to help them. So on our way home after Abbotsford, we stop there for a couple of hours every Sunday. The first hour we teach them English and the second hour

we worship together in one of the rooms of the Bethel Chr. Ref. Church there. At present there are about 20 adults and 15 kids coming to these meetings.

Both the Classical Home Mission Committee and the Regional Home Missionary recently concurred with me that I should curtail the ministry in Lynden by the first of July, and end my involvement in Abbotsford by the end of this year. If the ministry among the refugees is still viable in 1981, then the churches of Abbotsford should call another minister to pastor them. We will concentrate on our first mandate to develop a church in the greater Vancouver area among the local Chinese.

We are not abandoning the refugees. We have several programs that will continue to serve them in the future. As a matter of fact, for those churches beyond our physical reach, that have Chinese speaking refugees, you can introduce these programs to them. They are:

► Free Bible correspon-

dence courses in Chinese;

► Free Chinese Bible and Chinese Christian literatures;

► Free *Bread for Today*, bilingual book (English and Chinese), Volume One with 60 lessons available.

► Cassette tapes in Mandarin, Cantonese and Taiwanese to go with the *Bread for Today* lessons;

► Chinese gospel radio broadcast every Sunday night

on CJVB station from 8:00 to 11:00 p.m. Our program starts from 10:30 p.m. in both Mandarin and Cantonese.

You can get all these materials from us except the cassette tapes which you have to obtain from the Back to God Hour office through Rev. Issac Jen.

Rev. Jung's address is: 8175 Corless Place, Richmond, B.C. V7C 4X4.

Arm of mercy reaches into heart of jungle

Compassion International has begun a drive to reach some 10,000 children in the remote jungle area of the Sepik River basin in Papua, New Guinea. Working closely with other mission groups, Compassion will provide funds for literacy training, Bible teaching, medical care, health and nutrition classes, and vocational training.

Practically no schooling exists for the scattered tribes in the region, which are just emerging from the Stone Age. Wycliffe Bible Translators began work in the area 20 years ago, and Compassion will build on the interest in literacy and Christianity which has grown from the Wycliffe work.

Compassion will seek 350 people to sponsor the first project, Sepik Christian Akademi. The school is built around a community church, and children come by canoe or walk from nearby villages to attend.

Students in the Akademi come from more than ten language groups. (It's not uncommon for a group of 50 to 100 to speak a distinct language.) Primary children learn to read and write in Neo-Melanesian Pidgin and in English.

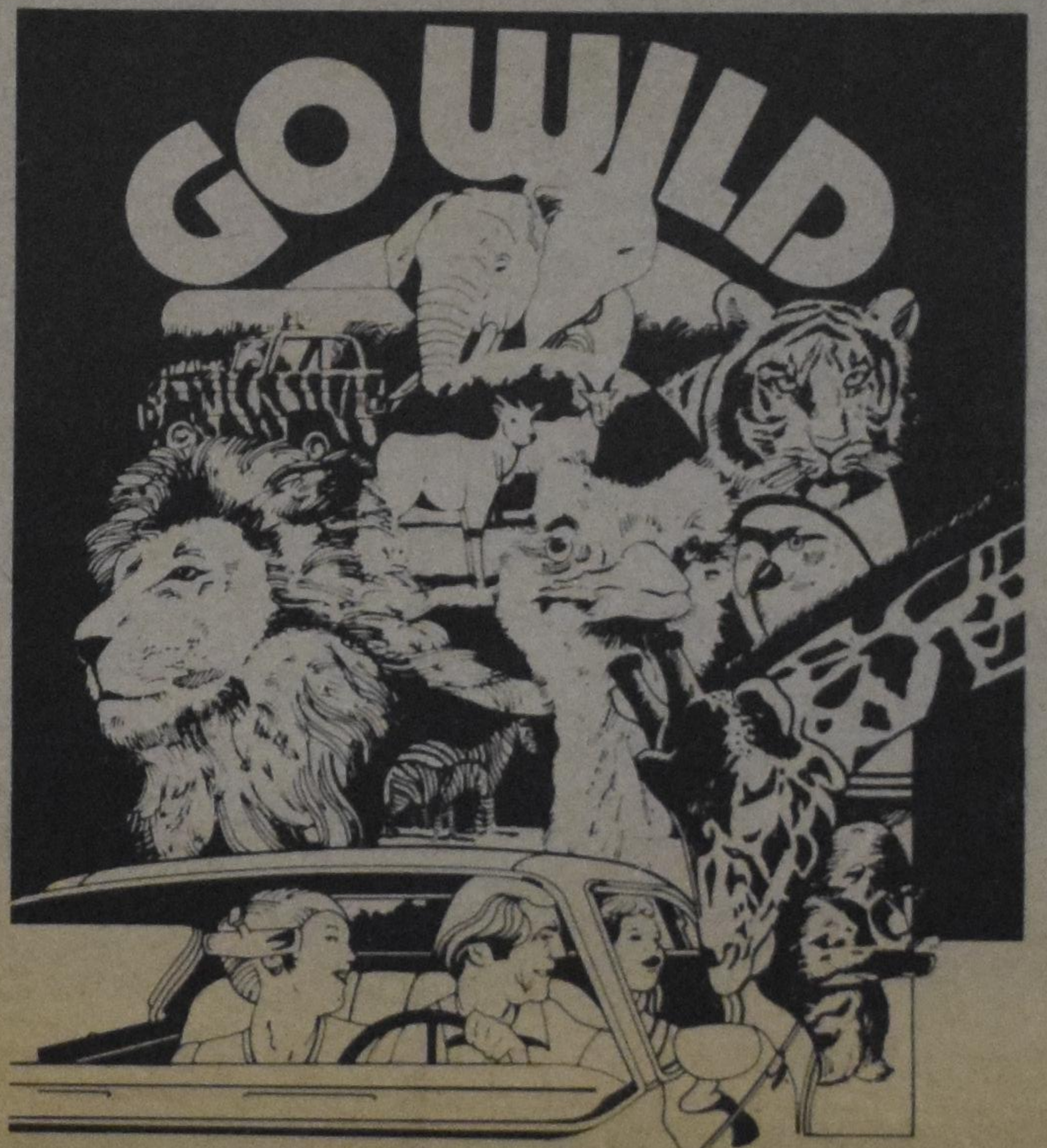
The Sepik River basin and the steep surrounding slopes offer unusually difficult living conditions. The Sepik River floods annually, and villagers must travel from house to house by boat. Gardens flood and the few roads become impassable.

The mortality rate is one of the highest in the world due to malnutrition, respiratory infections, mosquito borne

parasites, and common viruses. Medical services in the area are limited.

Papua, New Guinea was administered by Australia until

1975, when it received its independence. Compassion now supports some 55,000 children in more than 30 countries through individual sponsors.



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International educators see need for school alternative

by Harro Van Brummelen

Mr. Van Brummelen is education co-ordinator, Society of Christian Schools in B.C.

VANCOUVER — "True free choice in education is fundamental for the future of our society," said Peter Bergen in his keynote address to an international symposium on choice in education held in Vancouver on May 7, 8 and 9. The theme of the symposium was "Family choice, schooling and the public interest."

The statement itself is not remarkable, but by whom and where it was said is noteworthy. Peter Bergen is an Alberta public school superintendent who declared that the government's control of a unitary system of education through compulsory taxation does not protect the individual's rights and the family's freedom. What is needed, he declared, is true family choice in education through funded alternatives — both within and outside of the public school system. The pluralistic nature of society makes it necessary that we are tolerant of diversity and allow for alternatives, also in education. Otherwise, Mr. Bergen believes, dictatorship will eventually result.

The three-day conference was presented by Simon Fraser University in cooperation with the B.C. Council for Leadership in Educational Administration. More than 200 educators, researchers, and others interested in choice in education gathered to consider the principles of family choice in education and the implications of allowing such a choice to take place.

The program was a varied one. U.S. and Canadian court cases were examined, especially the American Supreme Court's (mis)interpretation of separation of church and state, and the 1977 Mennonite case in Alberta which resulted in independent schools using non-certificated teachers being allowed to operate in that province. American speakers emphasized that in the U.S.A. the majority view of society has led to educational dissent being suppressed.

The schools have been used to impose the values of the political majority on each child; they have become servants of the state rather than of parents caring for the nurture of their children. Canada's history has been somewhat different in that the B.N.A. Act does protect the rights of systems of confessional schools (mainly Roman Catholic) in existence when a province joined Canada. However, also in Canada there have been pressures that schools should train workers for the corporate

state, and where democracy as a social system (not just a political one) has been embedded in the schools by what one speaker called "government bureaucrats and majoritarian, bland government policies."

Various forms of tax arrangements for choice in education were analyzed. Ed West, an economist at Carleton University, favoured tax credits and argued that if enough parents would send their children to independent schools, all tax payers would benefit since such tax credits would be less than the per-pupil cost of state-supported education. John Coons has been one of the prime proponents of the voucher system in California; he believes that it is the system of choice that best respects parental authority. One session also discussed British Columbia's Independent Schools Support Act which help parents to make a choice in education by providing thirty percent government support to independent schools meeting certain conditions.

While there was little disagreement at the conference about the right of existence of independent schools, there were those who opposed tax funds being channeled to any school except the government-controlled public school. Some speakers worried about divisiveness in society that might result from a pluralistic school system. Others felt that we are becoming too individualistic and must be loyal to public institutions.

The most vociferous opponents of tax support for independent schools were members of the B.C. Teachers' Federation. It was ironic that these persons, entrusted with educating children and public advocates of tolerance and

individual rights, are unwilling even to consider the right of parent-taxpayers to channel their share of public tax funds to institutions where their children will be educated according to values other than secular humanism. At the same time, it was encouraging that their rather narrow-minded remarks were not well received by a large majority of the audience.

The symposium was a significant one in that it underscored that independent school supporters are garnering growing support in society-at-large, not only for their right to exist, but also for their right to receive a share of the tax dollars that their parents contribute to the public purse either directly or indirectly. A conference such as this would at best have attracted only a handful of people 10 or 15 years ago. This is a blessing of the Lord for which we give thanks.

The symposium, however, failed to provide new insights into the principles and implementation of educational justice in a pluralistic society. Too many speakers limited their remarks to descriptions of present situations or to tangential remarks that did not come to grips with the financial injustices that now severely limit the responsibility of parents in educating their children.

Particularly disappointing was Dr. Don Erickson, a long-term supporter of independent schools who is presently conducting a research study on the effects of government funding on B.C. independent schools. Dr. Erickson concerns himself almost exclusively with statistical analyses of people's views and opinions and very little with the principles at stake.

If parents have to pay for the

education of their children, Erickson hopes to show, they make the decision thoughtfully and a better school established for all schools and, furthermore, that principles of justice demand that "double taxation" as it presently affects Christian school supporters in many parts of Canada and the U.S. should be abolished.

What did this conference point out to Christian school supporters? First, a cause to rejoice that an even larger segment of our society is starting to see that the so-called "neutrality" of public education is not all that neutral and that many parents because of their commitment and values cannot support the public system.

Second, a call to action on several fronts: (1) we will have to be involved in any possible constitutional reform to try to

broaden the present guarantees in the B.N.A. Act to denominational schools, (2) we have to convince society-at-large that pluralism in education does not lead to a "Northern Ireland" but in fact enables different faith communities to live and work together and prevents the public schools becoming the battleground for what various interest groups consider to be public orthodoxy. Third, a need to deepen and sharpen our own views on tax support for our schools, both on the principles and the practices involved. Our unique heritage calls us to give leadership in this area of public justice.

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What is a Christian Liberal Arts Education?

1. What is a Christian "liberal arts" education?

A Christian liberal arts education aims at preparing the student to live the life of faith in contemporary society. To meet the challenging task of transforming that part of culture or society in which he will find himself, the student must understand this society; its sources; roots; values, aims and ideas; and allegiances. To be an effective servant of God and of fellowman, he must learn from his society and be a discerning critic of it. The primary focus of a Christian liberal arts education is on teachers and students working together in various scholarly disciplines and scientific studies while directed in their inquiries by the Word of God. A Christian liberal arts education is not, primarily, a vocational education; but for the frequent and rapid changes in careers that advanced technology helps to bring about, a broad liberal arts education is a better way to prepare for tomorrow's job market.

2. What programs and majors does Calvin offer?

Calvin offers bachelor's degree programs in the following areas:

Accounting	Economics	Physical Education
Art	English	Physics
Biology	French	Political Education
Business	German	Psychology
Chemistry	History	Religion & Theology
Classical	Mathematics	Sociology
Computer	Music	Speech
Science	Philosophy	
Dutch		

Pre-professional training is available in the following areas:

Agriculture	Forestry
Architecture	Natural Resources
Engineering	Nursing

Calvin offers degree programs in the following professional areas:

Dentistry	Medicine
Education	Ministry
Law	Special Education
Medical Technology	

* There are programs at Calvin to prepare students to enter directly into professional or graduate school, in Canada as well as the U.S.

3. Should I take Grade 13 before coming to Calvin?

Basically, the only advantage to taking Grade 13 first is a financial one. It is true that Grade 13 courses transfer to Calvin for first-year credit, but most often, Grade 13 course content is not equivalent to freshman course content. That is to say, by taking Grade 13 courses, a student will be exempted from some of his core requirements, but usually is not exempted from courses that make up part of his major concentration requirements.

For example, by taking Grade 13 Biology, a student fulfills his biology core requirement (Biology 111, 115, or 121) but if he wants to major in Biology, Medicine, Engineering, or any field related to Biology, he is advised to begin with 100-level courses, just as any student entering Calvin after Grade 12. In addition to the above, by taking Grade 13, a student is cutting down his opportunity to take electives (courses outside of his requirements) because he has less time (3 years) in which to complete a major and the liberal arts core requirements. For some students the social and institutional adjustments in coming to a new school as a second year student, are definite disadvantages.

4. If I am in Grade 13 now, what courses DO transfer for credit?

Grade 13 courses that transfer for credit, and become part of the necessary 36 credits for graduation are:

English I	Latin	Sociology
English II	Biology	Art
French I	Physics	Geography
French II	History	Math I
German I	Chemistry	Math II
German II	Economics	Math III

5. Is a Calvin education recognized in Canada?

Yes. More and more Canadian institutions are becoming aware of the high quality of a Calvin College education through students that they enroll in their graduate schools, through transfer students completing a program, or through contact with Calvin faculty members. Calvin graduates enter directly into Canadian law schools, schools of medicine and dentistry, and schools of graduate study in all the disciplines.

6. Are teaching degrees acceptable in Canada?

Students interested in teaching in Canada are able to meet all of their teaching licensing requirements at Calvin.

ONTARIO:

Calvin students are often hired directly upon graduating by Ontario Christian School boards. Provincial requirements state that teacher training must include 30 semester hours (one complete year) of professional training plus 120 semester hours (four years) of liberal arts and science courses, for both elementary and secondary public school teachers. The Master of Arts in Teaching Degree at Calvin does provide a way for Ontario students to meet Ontario requirements. (Note. Ontario students with Grade 13 credits transferred to Calvin will be required to take additional studies if they desire their employment in Canadian provinces.

ALBERTA:

All teachers must complete four years of study at the university level of which 30 semester hours must be professional education courses. (This does not include practice teaching.)

BRITISH COLUMBIA:

Same as Alberta.

7. What courses at Calvin have specific Canadian content?

The emphasis in courses at Calvin is a Reformed, Christian perspective, not a national or nationalistic

one, but some courses offer specifically Canadian studies. These are Canadian History 215, Canadian Political Science 210, an Interim course in Canadian Literature, and in Interim in French-Canadian Literature.

8. Should I study at Calvin for one or two years, if I do not want a degree?

Of course! Immediate entrance into the job market is often a difficult experience for high school graduates. A Christian liberal arts education is a broadening experience for all people. To be of service to God, and to the community of believers, is to have a Christian vision in the midst of society. It is hard work to be in the world yet not of it, to "test the spirits" and the times in which we live, but it is the business of a Christian education to prepare young people to do that.

9. What is the Calvin admission policy for Quebec students?

For students who desire admission to the freshman level at Calvin, the students should complete one year of CEGEP beyond the secondary school or have completed the Grade 12 Senior High Certificate. We will consider those students with good academic potential who have completed only Grade 11. These students must support their requests for admission with recommendations from three sources:

- (1) pastor's recommendation
- (2) a recommendation from a school official
- (3) an interview with a Calvin alumnus who then provides a supporting recommendation.

However, we recommend that Quebec students continue in their high school program for an extra year beyond Grade 11, or enroll in the CEGEP programs for one year before seeking admission to Calvin.

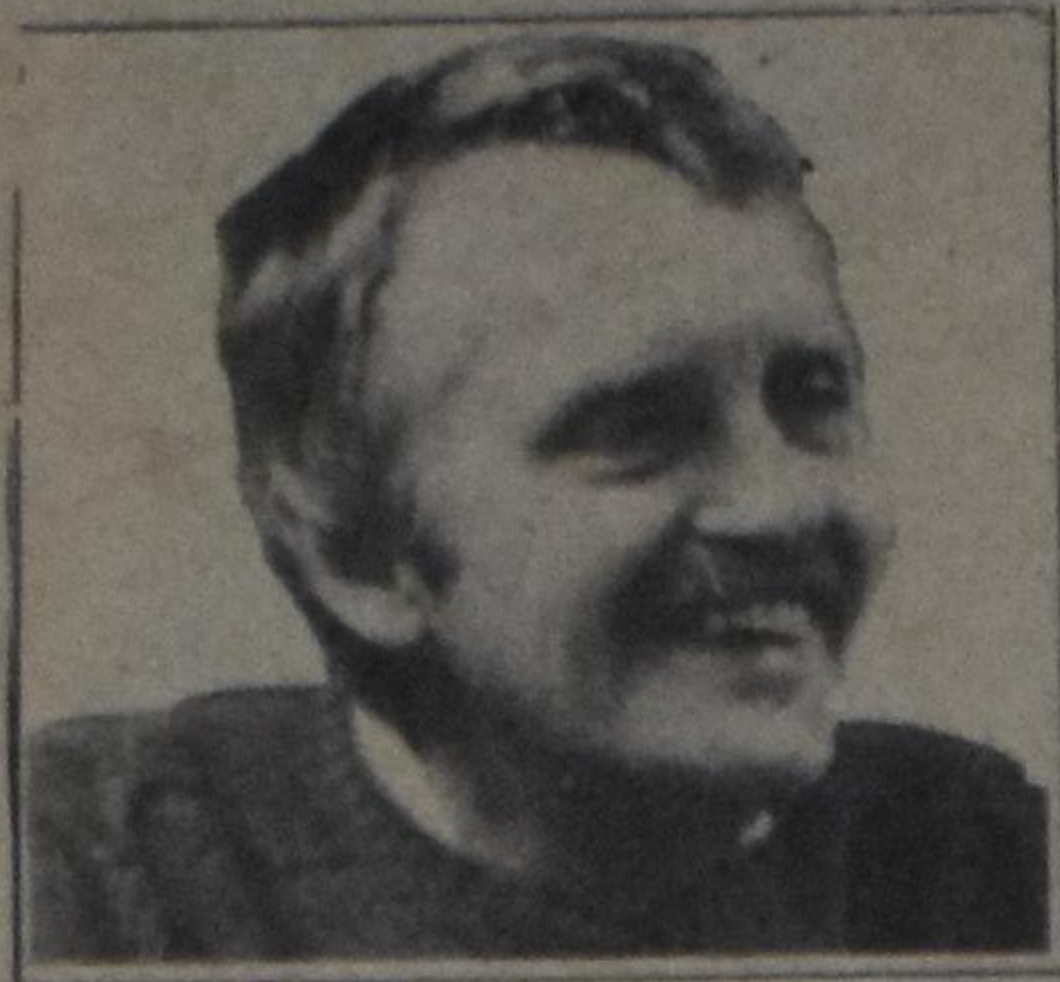


Calvin College

Teaching Perspectives at Calvin College

Opening Doors

How ought Reformed Christians approach the teaching and study of language in general, and of foreign language in particular? Or to ask an even more basic question, why should they be involved in such



Dr. Wallace Bratt,
Germanic Language
Department

study at all? These questions quite obviously touch the heart of the work in which my colleagues and I, in the foreign language departments, are engaged, and as such, they press in on us with urgency. I want to share with you, two fundamental convictions which help shape our response to these questions.

First, we are called to teach and study language with sensitivity and respect, for it is an essential aspect of God's unique bequest to man. It is true, of course, that each of us frequently "speaks," as it were, without words — through gestures, a sign, a smile, or perhaps a deed silently done. But it would be erroneous to view man's ability to use words as merely one among a host of God's good gifts. Instead, it is important that we Christians see that in creating man as a speaking creature, God singled him out as unique, as one capable of thinking His thoughts after Him, as one endowed with the potential for living in fellowship with Him and with other men and women. Thus language is more than a systematic complex of sounds and symbols; it lies at the very core of man's God-given uniqueness, and as such, ought to be handled with reverent regard.

Second, just as language in general is essential to man's uniqueness, each specific language also bears its own singular stamp. As such, its study offers the Reformed Christian student the opportunity to develop a broader view of the scope of God's revelatory work in the world. Those of us who have had to come to grips with a second language know full well that one cannot separate language from culture, for language both reflects the uniqueness of a given culture and helps constitute that culture. Thus the study of a second, or "foreign," language provides us with more than merely a second complex of sounds and symbols. It affords us a veritable doorway into a second area of God's creation, and in so doing, forces us to come to terms, at least in a beginning way, with both the variety of His work and with the related insight that His good gifts extend beyond the boundaries of our own narrow cultural horizons.

Thus my colleagues and I are convinced that through foreign language study, Christian students can be helped toward a more valid perspective on themselves and toward a deeper appreciation of the fullness of God's creative splendor as it is shown in the diversity of cultures and languages.

It is true, of course, that most college students never attain total mastery of a second language, for such mastery demands measures of time and experience, not at the disposal of most of them. Even elementary- and intermediate-level foreign language study, sensitively done, however, can at least begin to open the doors which keep us from proper self-awareness and which shut us in from a more adequate appreciation of the richness of the creation. And having come to appreciate the uniqueness of alternative languages and cultures, we Christians also will of necessity find ourselves in a position of increased awareness and responsibility in regard to the Biblical call to dominion and service which transcends the limitations of the relatively small world into which most of us were born.

On Being God's Person in Technology

Technology's Creative Dimension

As professionals whose central tasks are intimately related to creative design, engineers and architects are very close to God's mandate to have thoughtful stewardship over His lovely design — His very own creation. Not only has our creator-designer God "given" us His world, He has also made us in His image and thereby given us power and potential as creator-designers in our own modest, yet significant, fashion. This exciting ability to bring together previous experience and perception with new combinations to produce something innovative and original is a dynamic earmark of God's likeness in man. Thus man, properly viewed in this context, may himself be a creator-designer, under God, with sensitivity and responsibility.

Technology's Knowledge Needs

Technologists do not design in a vacuum — they must attempt to wisely solve problems for their society; a real-life, immediate, here-and-now society. The presumably "technical" problems have inherent philosophical, sociological, political, and economic facets. Therefore, to properly design for his society —

for his neighbors and if you will — the technologist must have thorough knowledge of matters technical and societal. To design appropriately one must have intimate knowledge of people and their needs — needs, not just wants.

Technology's Compassion Possibilities

But more than knowing is required: The Christian technologist must love that society in concerned and empathizing action related to the long-range (not merely immediate) good of his neighbor. The Christian serving his society in this role brings to bear his office as neighbor freighted with all its Biblical significance. And here can be the occasion, through care-filled design, for liberating one's isolation, and the like: a healing, liberating ministry. Here too lies the too perennial struggle of self versus un-self, because, as does all of life, so too technology illustrates man's natural propensity for introversion — witness our poisoned environment and plundered natural resources.

We at Calvin believe, technological growth should properly be cultural and spiritual growth as well. This area of human enterprise must be harnessed to the Kingdom.

Calvin's Engineering Program



Dr. James P. Bosscher
Professor of Engineering,
Calvin College

Approaches to "Knowing" Needs

First, with respect to a knowledge of one's society, we try to expand a student's awareness and sensitivity to his neighbor through courses such as economics, psychology, sociology, literature, history, and political science. Later on, this may be more explicit and immediate such as an exposure to anatomical mechanics, market surveys, or environmental studies.

Training for Caring

The creator-designer, as God's man in this role, must have real insight into being "neighbor" to his society. Curricular offerings which speak to this empathizing aspect are: philosophy, literature, religion and theology, and engineering design. These and other courses which speak of life-style, values, and moral decision-making are vital to Calvin's training of Christian professionals.

Experiences as Creator-designers

Engineering communication and design naturally fit into a curricular approach, put-it-all-together, problem-solving experiences in real-life projects under the tutelage of a service-oriented faculty. For freshmen this means design projects in which the outcome is a report complete with text and drawings. Problems may include the design of a kitchen for use by the blind (architect's) or the design of cabin plumbing for rapids winterization and dewaterization at an inter-city youth campus (engineer's).

In addition to the freshman design experience, the sensitivity for the responsibility toward our society is also indicated in the formal engineering courses where it becomes natural and productive to do so. It might be in a materials science course where responsibility to structural integrity or resource management are intrinsic to the subject matter.

The final in-school experience is a team project at the third-year level which involves a problem whose "solution" is researched, designed, built, and tested and is meant to focus the whole gamut of student knowledge on an actual societal need and provide an operational answer. Recent illustrations of this type of project at Calvin would be a bottle-smasher for rapid desiccation of bottles in a resource recovery situation by municipalities or organizations or a combination can-smasher, delabeler for similar use. Both of these items are high-capacity and low-cost devices for everyday use; their plans are being shared all over North America.

A Step Beyond

Distinct from Calvin, yet related to its people, we have set up a non-profit recycling effort which 1) uses the technology produced by our students; 2) provides a resource recovery action for our community; 3) employs the difficult-to-employ such as wards of the court, the handicapped, and inner-city teenagers; and 4) provides continuing design projects in intermediate recycling technology for technologists-in-training.

Financial Aid Information for Canadian Students at Calvin College

During the last several years, college costs have risen rapidly — faster than student wages and earnings. It is no longer possible, in most cases, for a student to earn enough money for a year of college and a full-time summer job and a part-time job during the school year. Consequently, students have become more dependent on parents and other sources in meeting college expenses.

Since many parents are not in a position to provide their son or daughter with the assistance they need for college, a number of financial aid programs have been established to supplement what the parents can provide. Calvin has established a Calvin grant program to assist students with part of their college expenses and we give first consideration for jobs on campus to students who are not able to meet their expenses in other ways. In addition, Canadian students can borrow money from the government in the Canada Student Loan Program. These loans are interest free to students while they are in school and do not require repayment or accumulate interest until six months after the borrower leaves school.

Calvin also continues to provide academic scholarships to students with good academic records, i.e. B+ / A- or better and Denominational Grants (reductions in tuition) to students who are members of the Christian Reformed Church. The academic scholarships range from \$150 to \$500; the Denominational Grants for this year are \$540 for students from Ontario, Manitoba, and Quebec and \$620 for students from other provinces.

During the past school year, there were 266 Canadian students at Calvin who received money in one or more of these programs. The breakdown is as follows:

	Number	Amount
Academic Scholarships	47	5,850
Calvin Grants	167	131,427
Canada Student Loans	147	173,776
Part-time Jobs	192	118,286

In addition, virtually all of the Canadian students receive a Denominational Grant, since most of them are members of the Christian Reformed Church

Typical Costs

Tuition	\$2680
Room and Board (on-campus)	1380
Books	200
Personal Expenses	450
Transportation	400-650

(Note: CRC students receive reductions in tuition of \$540 or \$620.)

The Exchange Rate

The practice of helping needy students is also followed relative to the exchange rate on the Canadian dollar. This fluctuated between 15% and 18% last year. We do not have sufficient funds to provide an across-the-board adjustment to all Canadian students, but have been meeting part of the increased cost for those who, together with



their parents, are least able to make this additional expense. Last year we provided \$48,930 to Canadian students to offset the exchange loss.

How the Process Works

Grace is a junior from Hamilton, Ontario and comes from a family of three children. Her parents' income is \$25,200 (\$21,000 — father's earnings; \$4,000 — mother's earnings; \$200 — dividends and interest), and they pay \$2,500 in tuition for the other children. The parents have assets of \$35,000 — a \$50,000 home with

a \$20,000 mortgage and \$5,000 investments and bank accounts.

Grace's expenses are estimated for the year as follows:

Tuition	\$2,680
Room and Board	1,380
Books	200
Personal Expenses	450
Transportation	400
	\$5,110

It is expected that Grace and her parents will be able to meet approximately \$1,710 of this total. Her aid from Calvin would be:

Denominational Grant	\$ 540
Calvin Grant	1,200
Part-time job	800
	\$2,540

She needs approximately \$850 additional in a Canadian Student Loan to meet the balance of her expenses.

How to Apply for Financial Aid and Admissions

Students who want to be considered for this aid must file these forms:

1. An application for a part-time job New students receive this application form with their application for admission; current students can pick up an application from the Financial Aid Office of the college.

2. A Financial Aid Form This form collects information about the financial circumstances of the family and is evaluated by an independent agency to determine how much money a student and his family can reasonably be expected to contribute for a year in college. These forms will be available at the Christian high schools in Canada or from the college after January 1.

3. An application for a Canada Student Loan. These forms are available from the provincial office of education. Your local high school or college can give you the appropriate address to contact.

4. An application for Admissions. To receive applications, contact your high school counsellor or either Calvin's Toronto or Grand Rapids office.



Aileen Van Beilen graduated from Calvin in 1978, with a B.A. in History. Aileen is an admissions counselor for Calvin in Canada. Her office is at 455 Spadina, #210, Toronto, M5S 2G8. Phone: 416-593-1413.



Calvin College

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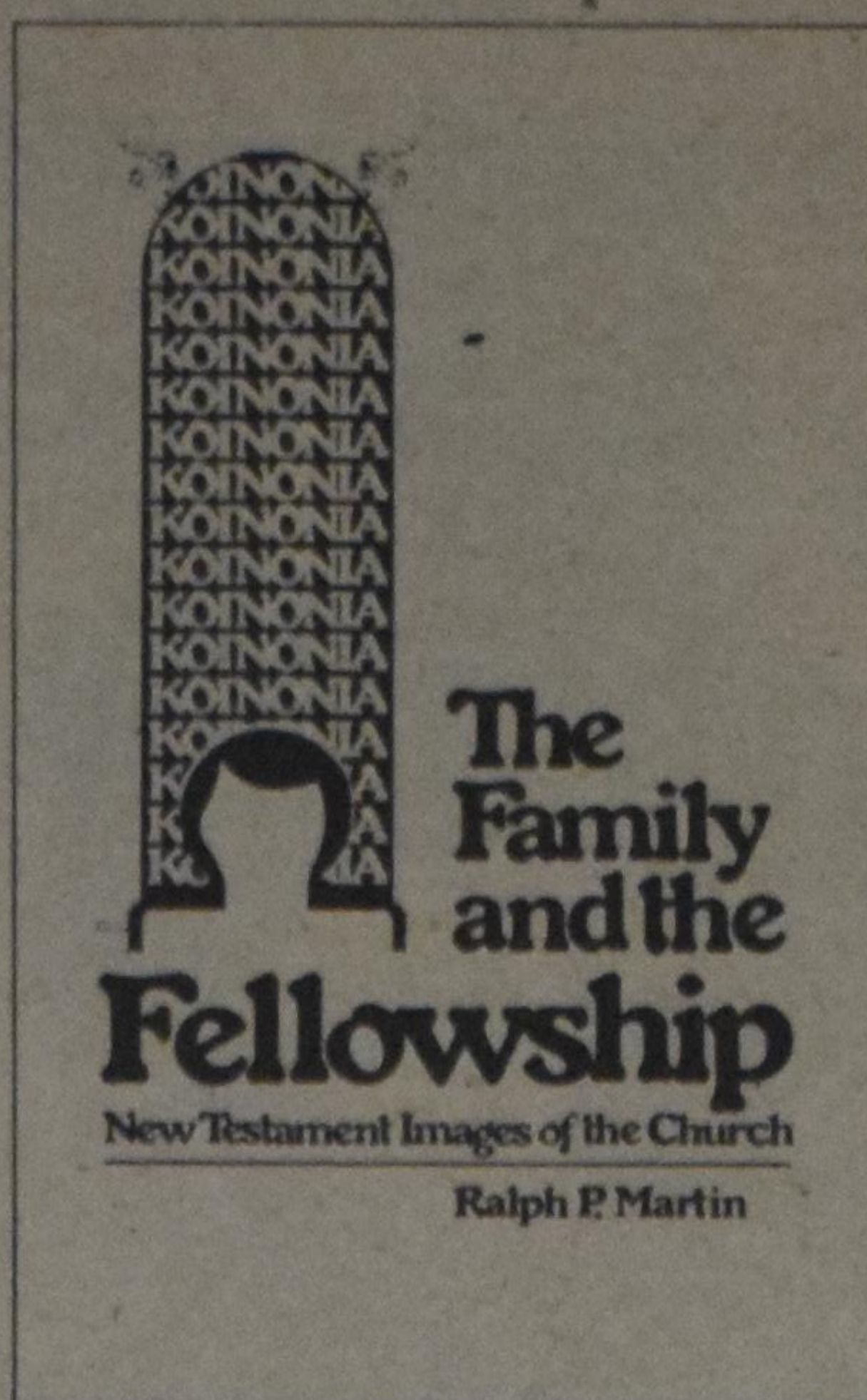
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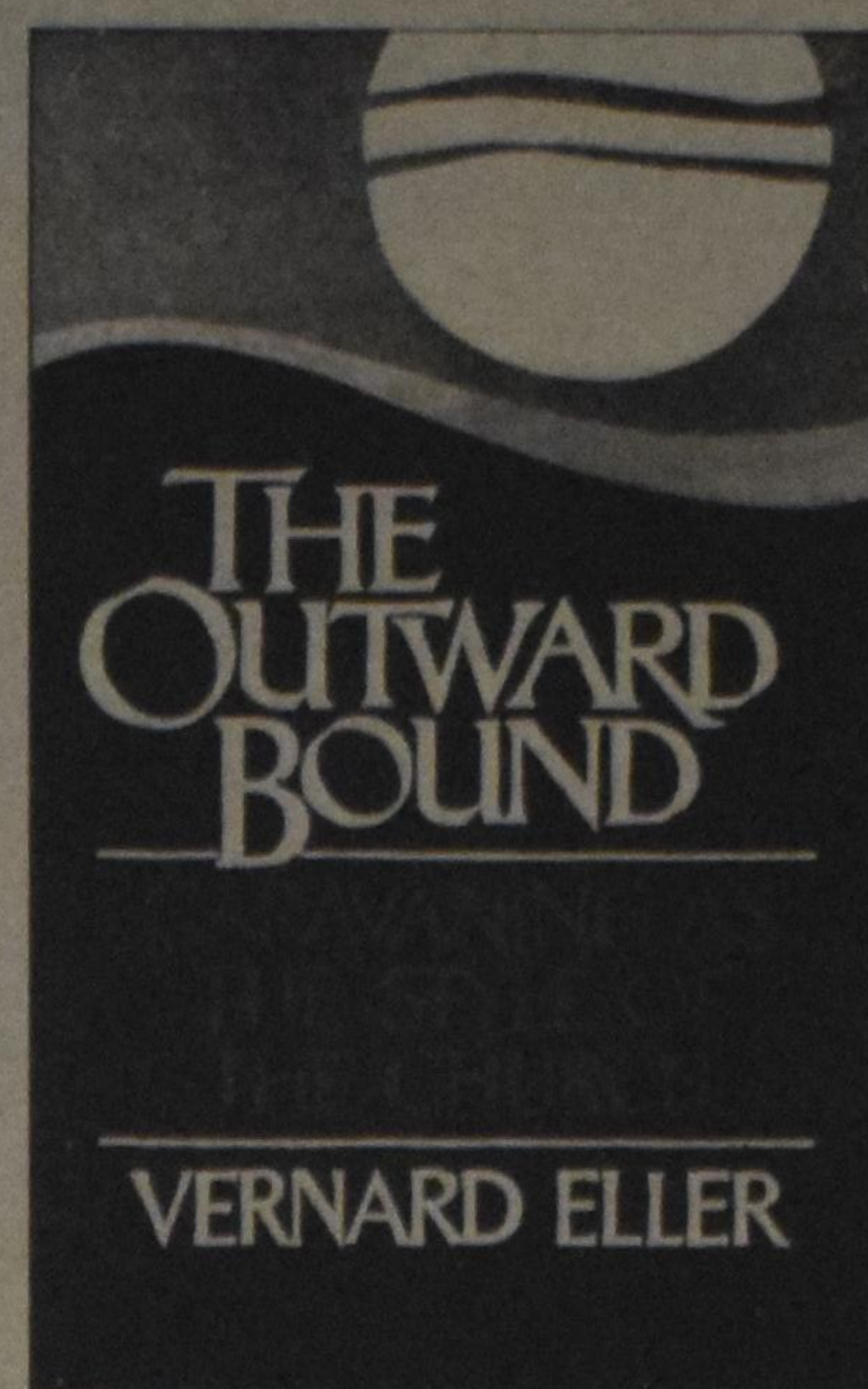
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Ralph P. Martin

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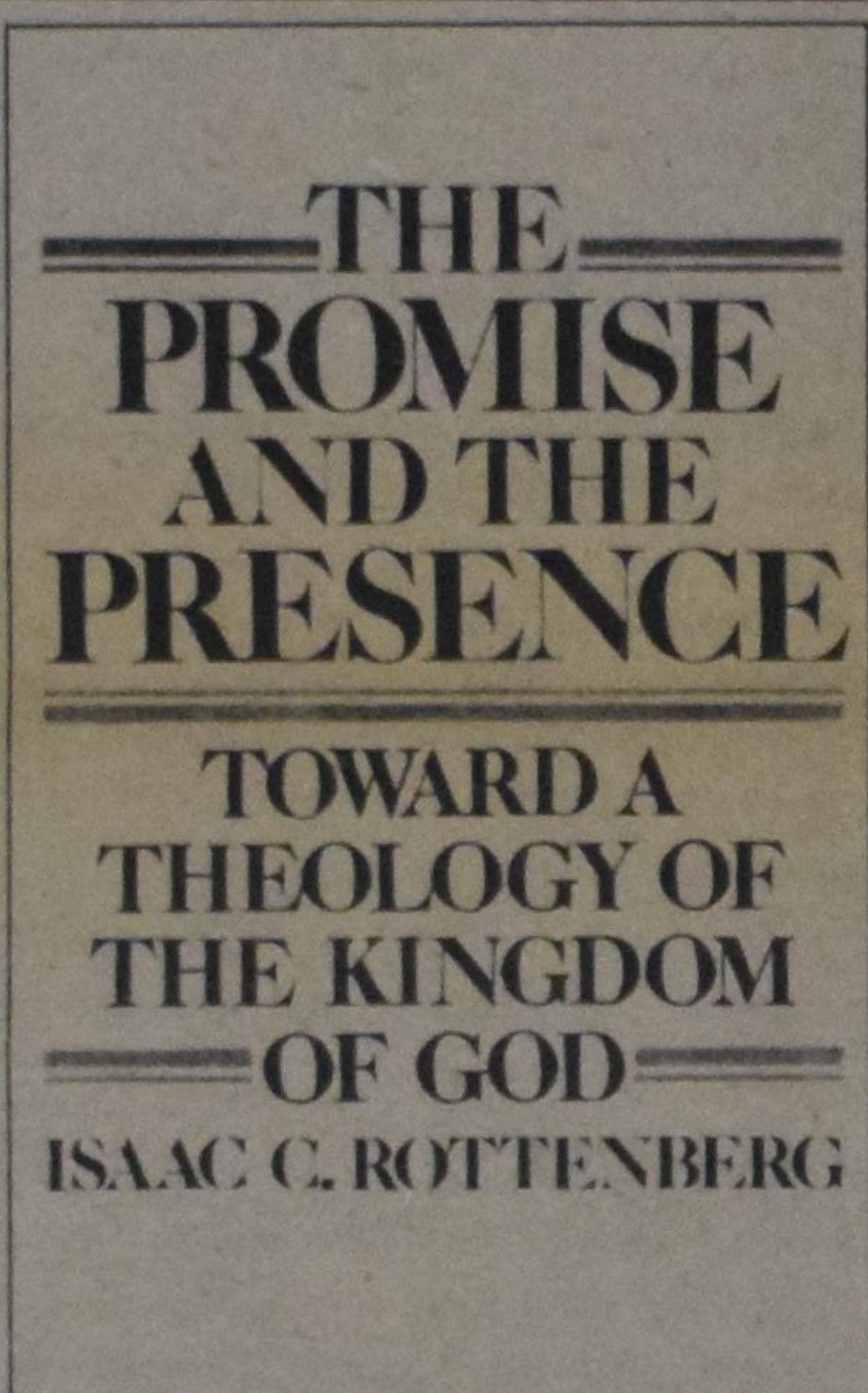
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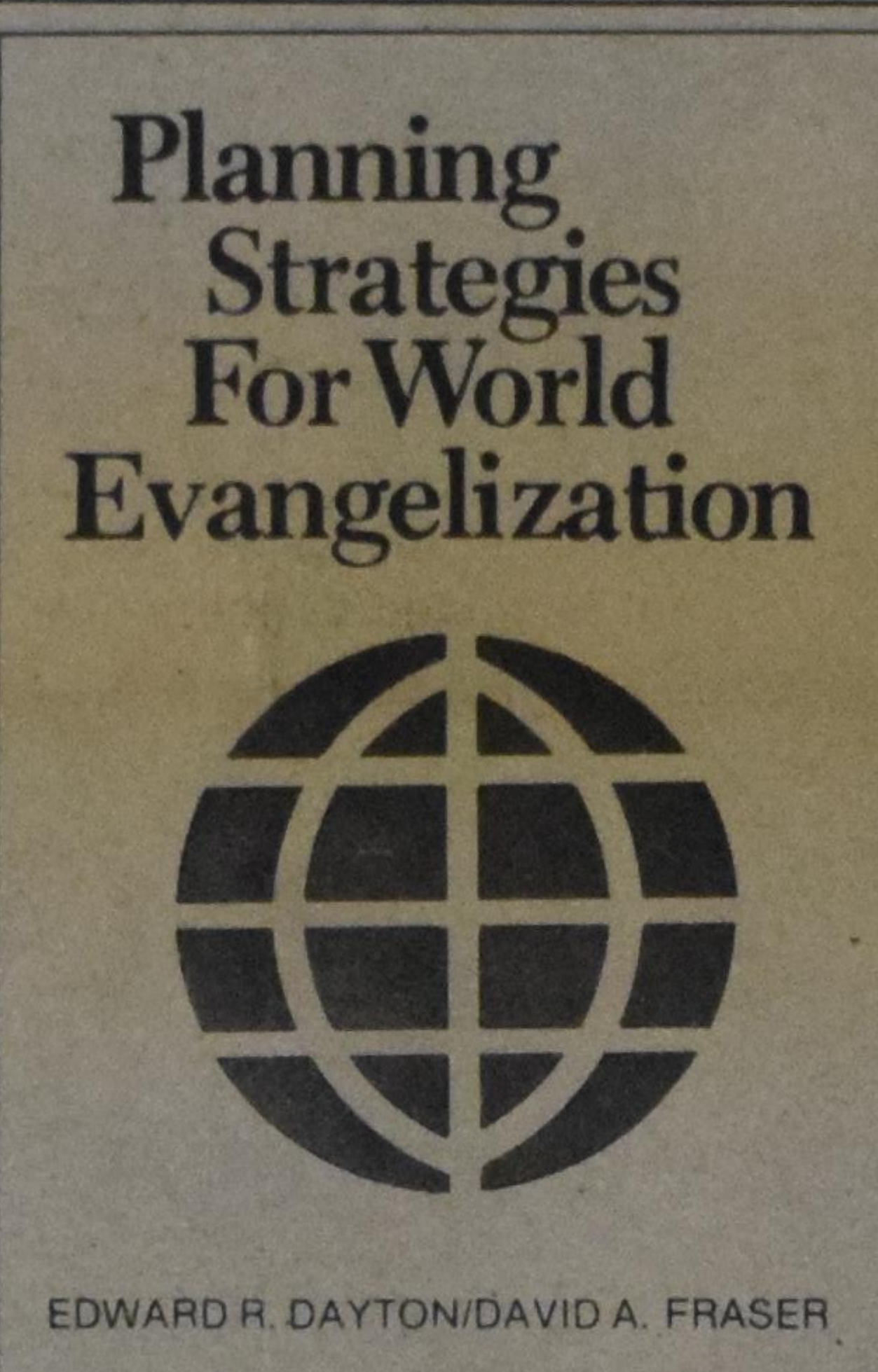
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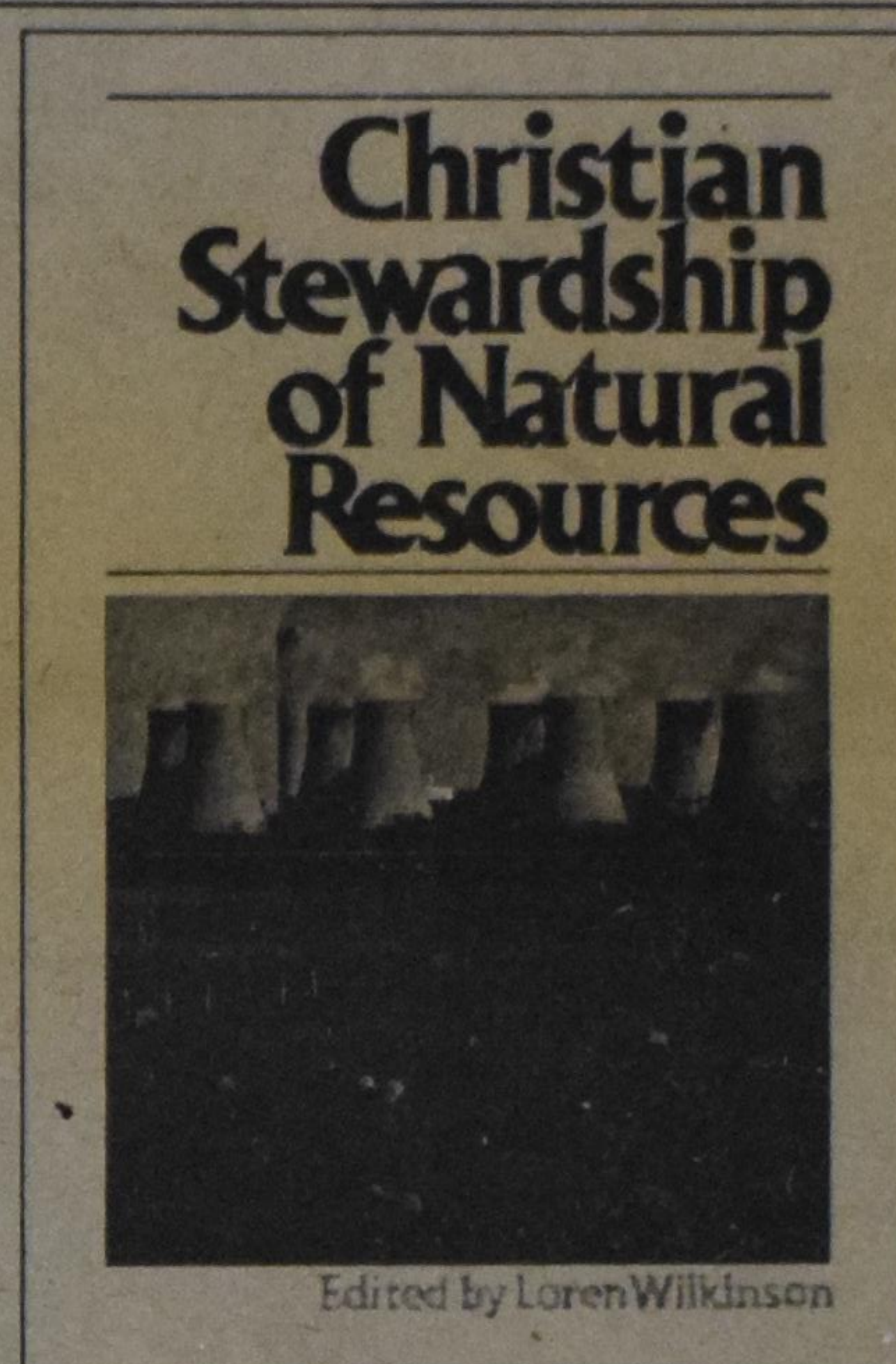
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Malcolm Muggeridge

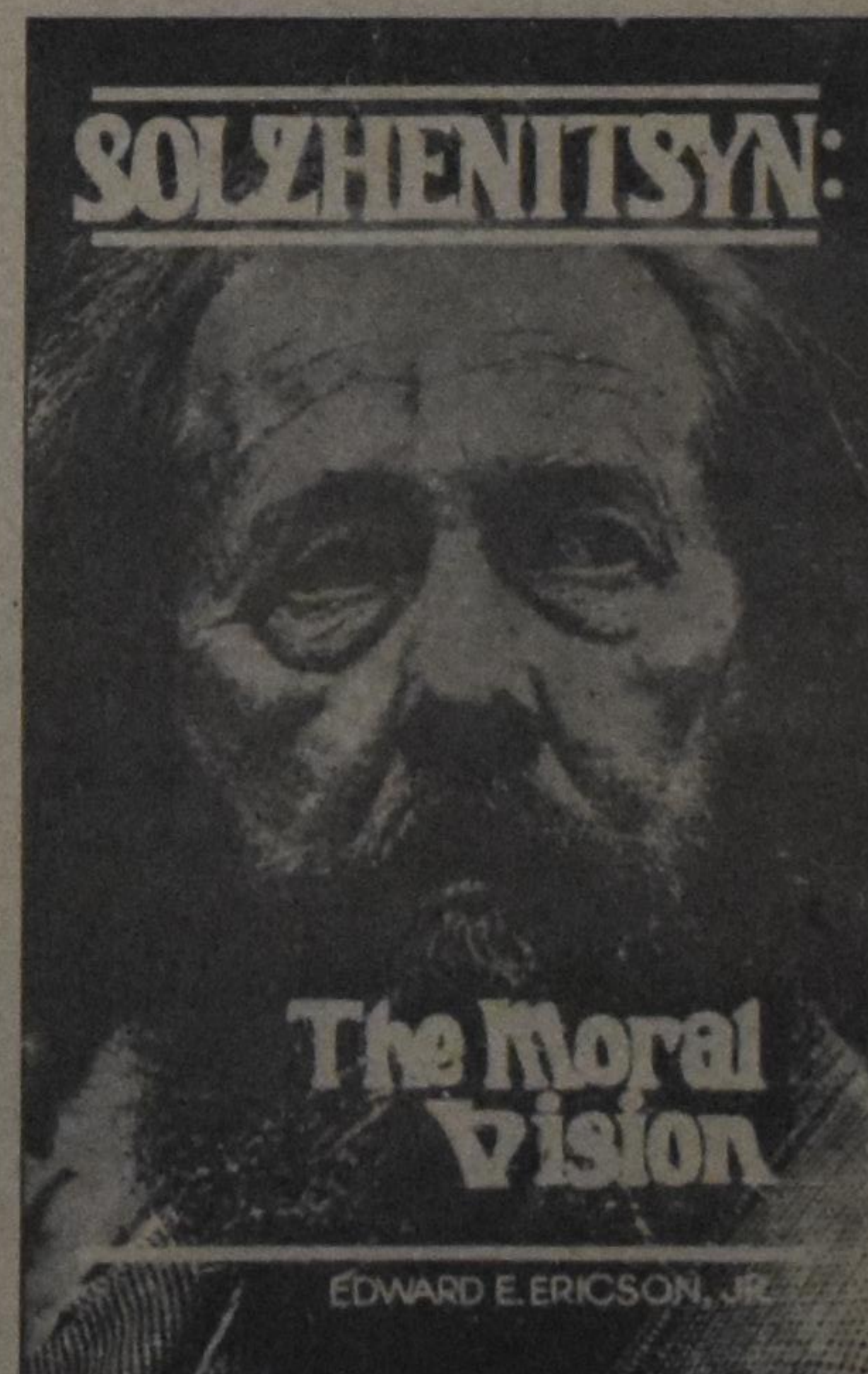
Malcolm Muggeridge argues that Christendom — the man-made power structure based on the Christian religion — is over, but Christ's kingdom is nevertheless thriving. This latest book by the world renowned author, lecturer, and correspondent is based on the 1978 Pascal Lecture Series at the University of Waterloo, Ontario.

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192 pp. Clothbound July \$11.95



Dene people seek rightful spot in a new constitution

by Wilma Vander Schaaf
C.C. Staff

We study Canadian history as far back as the first explorers. That's when our country was first settled, right? And if we wish to trace our roots further than that, we trace our history back to "the old country." A country where our blood-roots lie.

But what about Canada's roots? Canada's history is associated with the very physical nature of our adopted country. Can we truly adopt Canada if we don't know the more ancient history of its rivers, mountains, prairies and lakes? How many times have I heard Europeans bemoan the idea that Canada's history is so short, so new. Compared to the rich cultural heritage of Europe, what does Canada really have? As a confederation or as an organized nation as white man knows it, yes it is new.

But Canada's rich cultural heritage and ancient history does exist, and rich it is indeed. Nations and cultures have dwelt here for thousands of years. Cultures unique and strong.

Native people in Canada have named the rivers and

lakes and trails — to preserve historical events and persons — with rich meaning. The Dene people in the MacKenzie Valley have "Indian" names for the landmarks to retell or remind them of their heritage.

What have we done but to try and erase these ancient names, replace them with the names of say, explorers — (because that's how far back our history goes, you see) and with this, we have attempted to erase from our conscience, the presence of an ancient, rich culture.

Canadian history? It would be well indeed if we would show more interest in the history of cultures that were here long before us with forms of government, ideas of ownership, family, etc, that are very worthwhile to learn about.

This culture is also closely associated with the physical landmarks of our country; the timeless flowing rivers, the ancient rock formations, the sustaining prairie grasslands, the wildlife, rich woods and tundra, the fish-laden lakes.

The country that we have adopted as our own does have a rich and ancient history. We've just decided to ignore it to our own poverty.

The Dene nation (nation meaning people of a common culture and history), is a good example of a people who have an ancient culture that is being threatened.

The Dene have lived along what we call the MacKenzie River for thousands of years. They have named the landmarks, had their own government, and have sustained themselves on this land for ages. It would be well to look at their concerns now.

Why now?

More and more "white" Canadians are beginning to realize the disservice they have done themselves as well as their native brothers by the colonial attitudes. To be sure, if any would be in the position to have the attitude of "I was here first — take what's left over" it would be the native. But the aggressive, colonizing drive of the Europeans, greedy for land, minerals, fur and oil was not taken into account.

Take the Dene's view of land, for instance. It could not be bought or sold; it belonged to "the people," that is to those gone before and to future generations. Actually the word "belong" creates images for us not imagined by the native. It

was there: to be lived on, to sustain them and to be sustained. It spoke of history and it was there to support those yet unborn. White man's need to own the land was a foreign idea to the natives and therefore was an unexpected threat for which they had no proper defense.

The rest was easy. Such a "primitive" culture (in our eyes), should be civilized, which in the native's eyes meant alcohol, canned goods, guns, an appetite for more material goods, status, a form of government they didn't understand, and the renaming of their lakes and rivers. That's called colonization and we did it to our country's forefathers.

What is worse is that we've got the rules, the government and, technically speaking, also the land. It leaves the Dene natives — land where they've dwelt for time immemorial — now wide open for exploitation.

Another reason for changing our attitude to Canadian history and to colonizing the "unknown" is that the Dene people have given us a unique opportunity to do so.

Their proposals for the decolonization of their land, for their own government, for the

enrichment of our culture with their own, could result in a new native/non-native relationship.

Their proposals are, first of all, meant to preserve their culture, to have control over development that takes place on the land on which they live, so that it is orderly, planned and takes place at a pace which can benefit the natives.

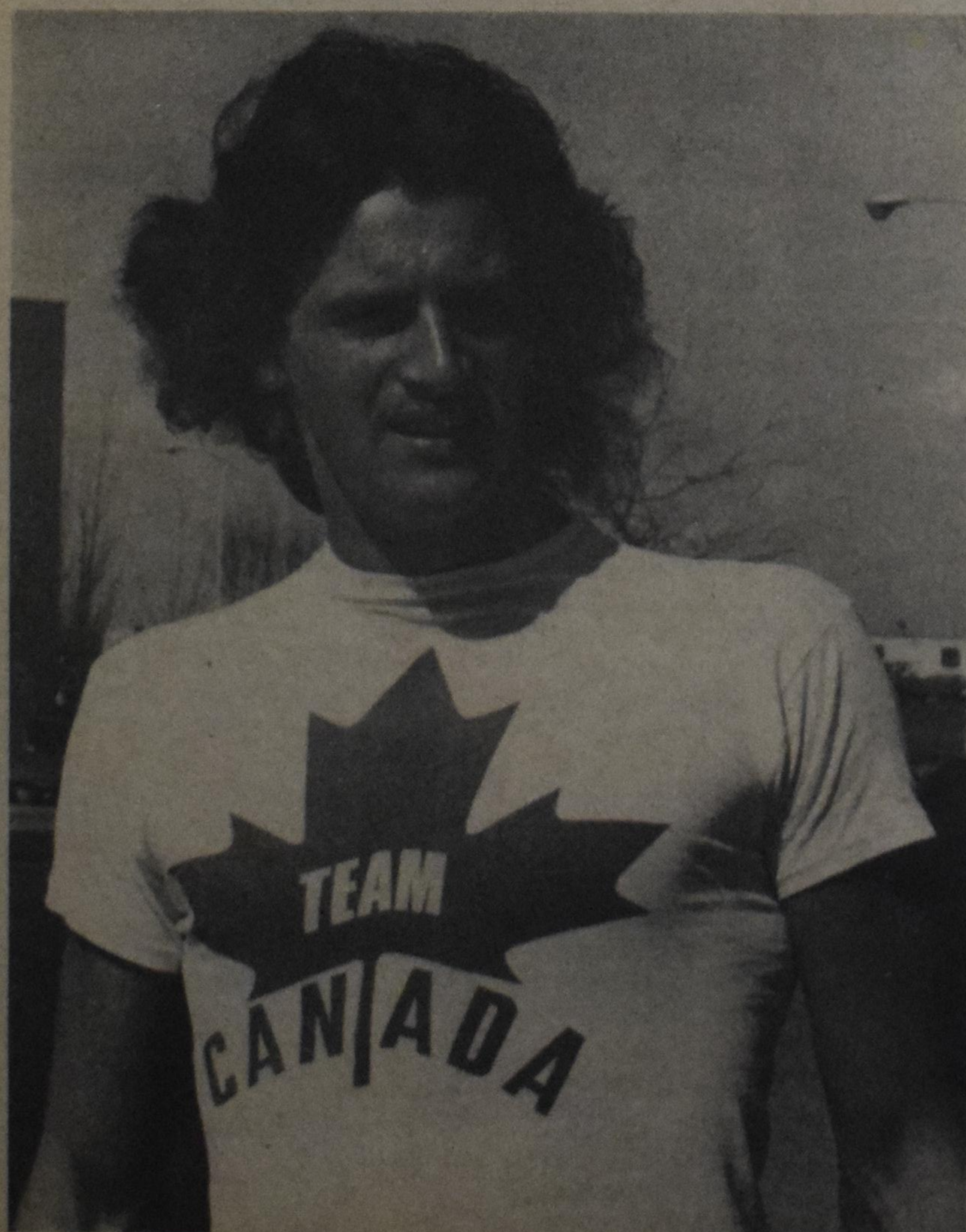
The Dene have formed a proposal with much consultation with the south. The Dene also feel that thus far they have not contributed to the whole of Canadian society by taking their proper and rightful place within it. They've had neither the power to do so nor the legal, government structures to preserve the strength they had. Furthermore, their contribution has been lost to us to whom their culture is an "unknown." It is in everyone's interest to have the proposals of the Dene become real.

Right now resources are being needlessly exploited by multi-nationals on Dene land and there is no local governing body to control or abate it. The federal government's distant attitude is contradictory. On the one hand they are saying that the Dene cannot pay their

continued on page 12

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Focus on La Faculte Libre de Theologie Reformee D'Aix-en-Provence

by Pierre Courthial

(Aix-en-Provence, Fr.) — Many will perhaps be surprised to know that for three centuries (from the end of the 17th to the end of the 20th) there was no institute of higher education teaching the Reformed faith in France. Even though at the end of the 16th century and for three-fourths of the 17th there were Reformed institutions at Montauban, Saumur and Sedan, there was none in the 18th century for reason of persecution or prohibition.

During the 19th and 20th centuries, the Faculties of Protestant Theology at Montauban (founded in 1808 and transferred to Montpellier in 1919), Strasbourg and Paris (founded in 1877) were, and still are, theologically pluralistic faculties which only rarely included teachers who were truly Reformed in their doctrine. Exceptions were Auguste Lecerf at Paris or more recently Jean Cadier at Montpellier. Even the denominational faculty at Aix, attached to the Eglise Reformee Evangelique Independente (1940-65) tend to

be "evangelical" rather than specifically Reformed. Moreover, the other faculties in French-speaking Europe (Brussels, Geneva, Lausanne and Neuchatel) were, and are, characterized by the same pluralism.

In 1971 the idea of a faculty which would be Reformed in its orientation was launched. Its foundation was decided in 1973 and the inauguration took place in 1974. Its location was in the buildings of the former faculty at Aix, generously placed at its disposal by the association which owns the property (and which is affiliated with the E.R.E.I.).

The Reformed Faculte at Aix seeks to serve many churches and has an independent statute. Its task is to develop the Reformed faith in the faithful line of the Reformed Confessions, in communion with sister institutions throughout the world, but in the French language. The Confession of La Rochelle is its doctrinal foundation.

At present, seven professors teach full-time at Aix as well as several visiting lecturers.

Seventy-one students are enrolled for the year 79-80. The academic course consists of three cycles: propaedeutic (1 year), the bachelors degree (3 years) and a one-year masters program, including the writing of a thesis.

In 1978, a new building was opened, including classroom accommodation, a library and a reading room.

The Faculte is supported by the gifts of friends of Aix in France for current expenses. Three associations of Friends

of Aix in Switzerland, Holland and the United States have also regularly supported the work of extending the activity of the Faculte through providing resources for student grants and the carrying through of the building project.

Reformed Churches seek contact with Palestinian Christians

GRAND RAPIDS, Mich. — The synod of the Reformed Churches in The Netherlands (GKN) has expressed itself in favour of more intensive contacts with Palestinian Christians and churches. Initiator of the proposal, the Rev. D. van der Meulen, pointed out that although the Reformed Churches have had a Committee of Deputies

"Church and Israel" for the last 35 years, there never has been much interest in Palestinian Christians.

The proposal elicited some opposition. The Rev. G. H. Homans felt that the proposal approached the problem of the Palestinian Christians from the perspective of political justice rather than that of

dialogue between church and synagogue. He wondered whether the Palestinian Christians themselves felt the need for conversation with the Reformed Churches in The Netherlands. With indignation, the Rev. van der Meulen denied the allegation made by some that he was a "stooge of the PLO."

Dutch Synod strengthens ties with IKV

GRAND RAPIDS, Mich. — The synod of the Reformed Churches in The Netherlands (GKN) recently decided that it considers itself co-responsible for the Interchurch Peace Con-

sultation, (IKV, Interkerkelijk Vredesberaad). The vote was unanimous.

The IKV was formed in 1966. The Reformed Churches were among those who initiated the Consultation

Reformed Church in Japan to be present at Nimes RES assembly

TOKYO, Japan — Among those attending the RES Nimes assembly will be delegates from the Reformed Church in Japan. This small denomination consists of 58 organized and 33 unorganized congregations and a total membership of 6889. The current moderator, recently re-elected, is Rev. Kei Miyata, pastor of Aobadai Church in Yokohama.

The denomination is active in evangelism, church-state

relations, and diaconal work. It is attempting to establish a new presbytery in the north-eastern district in Japan, an area in which paganism has deep roots. The Church's World and Church Committee has prepared a study guide on Religion and Politics which deals with such items as the Emperor system, Yasukuni Shrine, war, religion and folkways.

Dene people

continued from page 11

own way, and on the other hand they are saying that the North is too rich in resources for the northern population alone to control it.

How does the Dene nation wish to be recognized? First of all, the aboriginal people of Canada were not partners in Confederation although they were more or less forced to welcome the French and British. A new constitution must be drafted which reflects also the regional needs of the Dene. The Dene wish to see their aboriginal nationhood entrenched in the new constitution. They do not wish to see

their nation assimilated into "white" southern traditions.

Can we faithfully uphold the claims of the Dene who are intimately and legitimately part of the history of our adopted country? Can we wholeheartedly redress neglects of the past, form a new relationship backed by the necessary structures to ensure that human rights are properly protected?

The Dene are not the only ones unhappy with the Constitution. Can we count ourselves among those who would like to see a change for the benefit of all Canadians?

Christian Reformed World Relief Committee to aid in resettling Cuban refugees

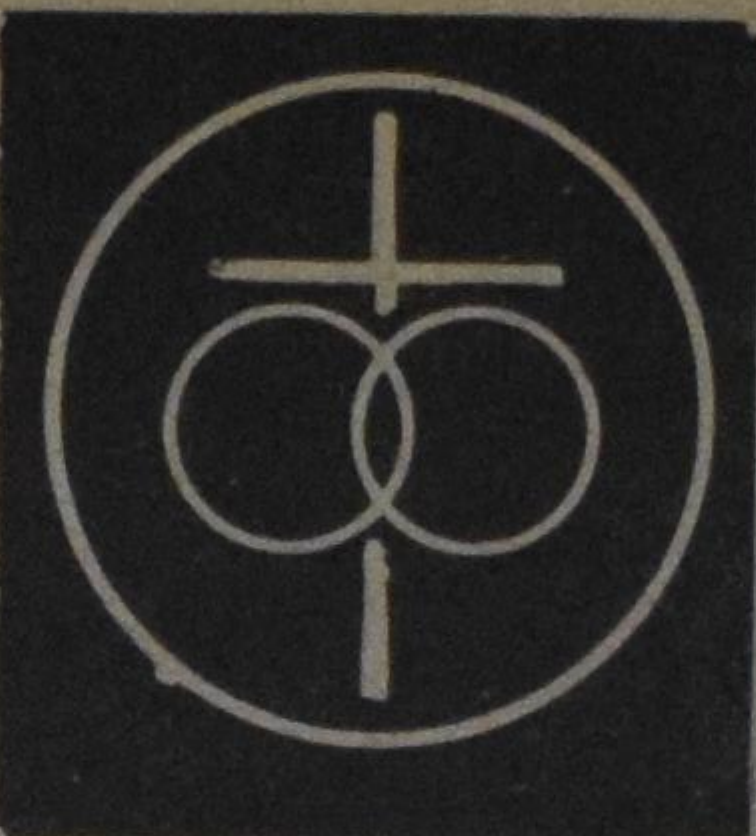
GRAND RAPIDS, Mich. — The Christian Reformed World Relief Committee (CRWRC), the diaconal arm of the Christian Reformed Church in North America, has undertaken to assist in the resettlement of 300 Cuban refugees. This decision was made at a conference made up of representatives of CRWRC, the six Hispanic Christian Reformed congregations, and several diaconal conferences. In carrying out this resettlement program the CRWRC will be working in conjunction with the Miami Good Samaritan Christian Reformed Church which was formed during the 1960s Cuban resettlement.

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Het Thebaanse Legioen

Eucherius, een bisschop van Lyon in Frankrijk, heeft een verhaal uit de vreselijke vervolging van de christenen door romeinse keizers nagelaten.

Onder de vele legioenen was er een dat het Thebaanse legioen werd genoemd, omdat de manschappen van dat legioen in Thebe, een stad in Egypte, waren ingelijfd. Zo'n onderdeel van het romeinse leger telde normaal 6666 manschappen, maar was niet altijd op volle sterkte. Soms werd het aantal afgerond tot 6000. De opperbevelhebber van het Thebaanse Legioen was Mauritius, een Christen! En de soldaten die hij bij dit Thebaanse Legioen in Egypte had ingelijfd waren ook Christenen!

Voordat keizer Maximianus het sein gaf om op te rukken tegen de opstandige bewoners van Gallie gaf hij het bevel dat legioen na legioen een plechtige offerande zou offeren aan de oorlogsgod en dat elke soldaat met een plechtige eed zou zweren dat hij danper zou strijden tegen alle vijanden van de keizer en de keizer getrouw zou helpen in het uitroeien van de Christenen. Alleen het Thebaanse Legioen weigerde het offer te brengen en de eed af te leggen. Hun antwoord was, volgens Eucherius: „Wij zijn soldaten van de keizer. Wij zijn bereid tot de dood toe te strijden tegen zijn vijanden en die van Rome. Maar wij zijn Christenen, in het land waar wij vandaan komen hebben wij geleerd de enige ware God te aanbidden. Wij zijn Zijn dienstknechten en wij mogen ons niet verontreinigen door te offeren op de altaren der duivelen.”

Op de vraag of dat hun antwoord was, zei Mauritius, hun opperbevelhebber, „ja, wij hebben als soldaten gezworen onze keizer en het Romeinse Rijk te dienen. In alle andere zaken hopen wij getrouw bevonden te worden. Doch in deze ene zaak kunnen wij niet toegeven. Men moet God meer gehoorzamen dan mensen.” Een bode bracht dit antwoord over aan de keizer.

Keizer Maximianus was zo vertoornd dat hij beval om dadelijk elke tiende man van het legioen te doden. Zolang de bode weg was hadden de soldaten zich biddend op het ergste voorbereid. Toen het tiende van hun getal was omgebracht, sprak Julius, de gezant van de keizer: „Gij hebt de wraak van de keizer gezien, luistert nu naar zijn barmhartigheid. Komt gij, die overgebleven zijt en offert uw offerande, en de keizer zal u alles vergeven.” Mauritius antwoordde: „wij erkennen dat wij des keizers soldaten zijn, wij hebben hem altijd getrouw willen dienen. En ook nu zouden we gewillig gehoorzamen ware het niet dat de wet van onze God ons dat verbodt. Onze lichamen geven wij aan u, zij zijn aan uw macht onderworpen. Weet echter dat wij Christenen zijn, en dat Christus Jezus onze Heer alleen het recht heeft om over onze zielen te beschikken.”

De soldaten riepen uit: „Gij hebt recht gesproken, Mauritius. Uw antwoord is het onze. Wij zijn de krijgsknechten van Jezus. Wij zijn gereed om voor Hem te sterven.” Toen dit antwoord aan de keizer werd overgebracht, antwoordde hij kortaf: Laat weer elke tiende man gedood worden. Dit bevel werd direct volbracht. Weer werden de overlevenden aangespoord om te offeren. De stem van Mauritius werd niet meer gehoord. Maar een van de onderofficieren, Exuperius, nam het woord en vermaande de overgeblevenen, staande te midden van honderden lijken, om getrouw te blijven. Op zijn raad werd een adres aan de keizer opgesteld met de volgende inhoud: Zolang uw bevelen o, keizer, niet in strijd zijn met die van Hem, die de Heer is over ons allen, zijn wij altijd gereed, gelijk wij tot hiertoe waren, die te gehoorzamen. Doch wanneer zij in lijnrechte strijd zijn met die van de Almachtige, dan kunnen wij uw bevelen niet volbrengen. Gij hebt het recht te beschikken over onze wapenen, en wij zullen deze gebruiken tegen uw vijanden; doch wij kunnen niet instemmen onze handen te bezoedelen met het bloed der Christenen. En hoe kunt gij, o keizer, zeker zijn van onze toewijding en getrouwheid jegens u, indien wij onze verplichtingen jegens onze God niet nakwamen, aan wiens dienst wij ons reeds plechtig hadden gewijd, voordat wij uw soldaten zijn geworden? Gij beveelt ons de Christenen op te zoeken en om te brengen; het is niet nodig ver te gaan om hen te vinden, want wij - het Thebaanse legioen — zijn allen Christenen, en wij danken de Heer daarvoor. Wij hebben onze makkers zien vallen zonder tegenstand te bieden of te klagen, en wij beschouwden hen gelukkig, dat zij waardig werden geacht, om Christus' wil hun leven te laten. Niets zal ons er toe bewegen een hand op te heffen tegen onze keizer. Wij verkiezen liever ten onrechte te sterven, en zo onze onschuld te bewaren, dan al de dagen van ons leven onder een zware schulden last te verkeren. Wij zijn gereed alles wat u ook moge behagen te ondergaan, doch wij belijden dat wij Christenen zijn, en daarom kunnen wij niet de Christenen vervolgen, noch aan afgoden offeren.”

Keizer Maximianus was woedend, toen deze derde weigering hem werd meegedeeld. En hij riep bijna buiten zichzelf van toorn: Laat het gehele leger op deze Nazarener-honden aanvallen en hen verdelgen! Zijn bevel werd uitgevoerd, en ... van de 6666 soldaten was er aan het einde van de dag niemand levend overgebleven. Het gehele Thebaanse legioen was vermoord omdat het een Christelijk Legioen was. Dit gebeurde op 22 september 285 A.D. te Octodurus aan de grens van Gallie.

J. VanHarmelen

Een alternatief in de politiek

door Jacob Kuntz

De Wachter — Canada heeft geen echte „beginselpartijen,” — wordt er nogal eens gezegd. Eigenlijk is dat niet waar. Eén partij was er in elk geval die wel een beginsel had: de Marxist-Leninists. En ze kwamen ook royaal voor hun beginsel uit. In de meeste districten hadden ze hun kandidaten, en ze verspreidden huis-aan-huis hun lectuur waarin ze de mensen opriepen om toch op hun partij te stemmen.

Veel stemmen hebben ze niet gekregen. Hier plaatselijk werden er slechts 37 van de 50.000 stemmen uitgebracht op de partij van de Marxist-Leninists, en ook nog 70 stemmen op de Communist Party. Ze zijn dus kansloos. En dat wisten ze van tevoren ook wel. Maar ze hebben zich niet geschaamd om toch met hun beginsel voor de dag te komen.

Het was een eenvoudig, puur-marxistisch beginsel, waarin ze nog een stapje verder gingen dan de „gewone” communisten: „Make the rich pay for the crises.” Laat de rijken betalen! Zet het imperialisme aan de kant. Ze

kwamen er openlijk voor uit dat ze de klassenstrijd wilden, en ze schreven: „De dictatuur van de bourgeoisie moet vervangen worden door de dictatuur van de massa. Wij willen een socialistische maatschappij waarin de rijken hun bezit kwijt gaan!”

Het was het revolutionaire programma van de godlozen, en we zijn dan maar dat ze zo volstrekt kansloos waren.

Maar het zette me toch wel aan het denken. De atheïsten hadden zich verenigd en kwamen met hun revolutionaire ideeën tot het Canadese volk. De *vijanden* van het kruis waren in deze verkiezingen officieel vertegenwoordigd en zeschaamden zich er niet voor.

Waar waren de vrienden van het kruis? Waar waren al die Canadese Christenen die tegenover de revolutie het Evangelie willen zetten? Waren ze er niet? O, zeker waren ze er. Ze zijn er bij duizenden, bij tienduizenden! Canada heeft nog vele Evangelicals! Maar ze waren verspreid over die vier andere partijen. Ze deden wel mee met de verkiezingen, en er waren ook heel wat christelijke kandidaten, zelfs verschillende

dominees, maar ze deden niet mee *als Christen*. Ze kwamen niet met een eigen program voor de dag dat geïnspireerd was door de begeerte van de navolging van Christus op het politieke erf.

Niemand (ook de dominees niet) zei of schreef dat de eer van God zijn hoogste doel was. In geen enkele speech voor radio of t.v. en in geen enkele verkiezingspamflet kwam het Woord van God ter sprake. Nergens las of hoorde u van een kandidaat: „Wanneer ik gestemd word als lid van het parlement, dan zal ik in al de belangrijke beslissingen die genomen moeten worden (bv. t.a.v. immigratie-politiek, hulp aan arme landen, steunverlening aan werklozen, energie tekorten, huwelijkswetgeving, het probleem van de hulp aan Indianen, etc.) altijd zoeken naar de richting die de Bijbel wijst.

Misschien mogen ze dat wel niet zeggen vanwege de party-discipline. Misschien zou het anderen afschrikken om op zo'n kandidaat te stemmen. Dan maar liever gezwegen! Het is in elk geval niet gebeurd.

Vervolg op pag. 14

PERSOVERZICHT

- Ottawa en Alberta zijn het nog niet eens kunnen worden over het prijsbeleid ten aanzien van de olie. Nieuwe pogingen om tot overeenkomst te komen zullen worden aangewend in juli. Dan komt het zware geschut op de proppen. Trudeau gaat het dan zelf proberen. Tot zolang gaat de prijs nog niet omhoog zodat wij ervan profiteren. Benzine kost in Canada tien cent per liter minder dan in Amerika. Waar denkt u dat vliegtuigen, schepen, vrachtrijders en bewoners van grensplaatsen hun tanken opvullen? In Canada natuurlijk, die lui zijn ook niet gek. Harvie Andre, parlamentslid voor Calgary, klaagde er over in de kamer. Gasohol, een mengsel van benzine en alcohol zal spoedig in Manitoba te koop zijn.

- Canada's eerste vrouwelijke lieutenant-governor, Pauline McGibbon, heeft haar ambt in Ontario neergelegd. Het was niet vanwege ons synode besluit, maar meer omdat zij zeven jaar die functie vervuld heeft.

- De regering in Ottawa heeft de invloedrijke positie van Voorzitter van de Economische Raad aan een Amerikaans staatsburger aangeboden. Vooral de N.D.P. was nogal verontwaardigd. Carl Beigie, de man in kwestie, is een voorstander van economische gemeenschap met Amerika.

- President Carter is voor een week in Europa om de wat verkoelde verhoudingen enigszins op te kalefateren. In Venetië zal hij met Trudeau gaan praten. Het onderwerp van het gesprek is de graanverkoop aan Rusland. Er is een besluit van de voormalige regering om niet meer dan de gewoonlijke hoeveelheden aan Rusland te verkopen. Er wordt alom aangenomen dat de tegenwoordige regering, onder druk van de graanproducenten, wel wat

meer zou willen afleveren. Dat gaat natuurlijk tegen de economiese represaille maatregelen in. Het geld is heus niet zo stom als dat oude spreekwoord veronderstelt.

- In Zuid Afrika spant het erom. Er waren bloedige rellen waarin tenminste 42 mensen het leven verloren. De lont die naar het buskruit voert is al aan 't branden. Kerkelijke leiders van de zwarte bevolking hebben zich tot prime minister Botha gericht om gesprekken aan te gaan. Er waren verschillende Zuid Afrikaanse afgevaardigden op onze synode die in hun toespraken de kritieke toestand van dat land onderstreepten.

- De pers bericht dat Pakistan een atoombom aan 't maken is en dat Libië en Saudi Arabië die onderneming financieel ondersteunen.

- De Chinezen die in 1949 alle bezittingen van zendingsvelden in beslag namen zijn nu geneigd om schadevergoeding te geven. Het zal gedaan worden ten behoeve van het onderwijs in China en het is niet uitgesloten dat verschillende kerken uitgenodigd zullen worden om onderwijskrachten naar China te sturen.

- In Edmonton zijn mijnheer en mevrouw Trohan in het huwelijk getreden. Iets aan de late kant. Hij was 85 en de bruid telde 74 jaren. Ze hadden negen kinderen en 35 kleinkinderen. Het was ook al niet tengevolge van het synodale standpunt aangaande het huwelijk, maar het was meer om de bruid in geval van noodzakelijkheid van een veteranenpensioen te verzekeren. Enfin beter laat dan nooit zullen we maar zeggen.

Carl D. Tuyt

Een alternatief in de politiek

Vervolg van pag. 13

Had het niet anders gekund? Konden alleen de vijanden van het kruis zich verenigen rondom hun atheïstisch verkiezingsprogramma en was dat niet mogelijk voor de vrienden van het kruis?

Natuurlijk wel. Want we leven (nog) in een vrij land. Er is vrijheid van organisatie, vrijheid van pers, vrijheid van meningsuiting, vrijheid van godsdienst. We kunnen kerken en scholen bouwen, een Christelijke vakbeweging hebben (hoe lang nog?), en als we willen ook een Christelijke partij hebben. Het mag. Als zo'n partij er niet is, komt dat niet omdat de overheid dat niet toestaat. In Rusland, in China en in andere communistische landen mag het niet. De „boat-people“ vertellen ons tegenwoordig wel wat dictatuur betekent en ze hadden er levensgevaarlijke tochten voor over om de vrijheid weer te vinden.

Canada is ook (nog) een vrij land. Van die vrijheid maken we graag gebruik voor kerk en school. We houden onze vergaderingen en onze acties. De Marxist-Leninists hebben er gebruik van gemaakt bij deze verkiezingen. Boekdrukkers maken er gebruik van als ze hun immorele lectuur in de winkels neerleggen. Vanwege de vrijheid kan de t.v. onze huiskamers vullen met programma's van moord en doodslag.

Satan weet als regel wel hoe hij zijn kansen gebruiken moet.

Wat doen Christenen met de kansen die God ons geeft? Christenen die door de Zoon van God zijn vrijgemaakt van de „demon-crazy“ van de eigenbaat en van de dictatuur van de mammon? Moeten wij ons verstoppen in de massa, ons verdelen over zoveel partijen en doen alsof het Woord van God geen leiding geeft als het gaat om de vraag hoe oude mensen, behoeftigen, Indianen, gevluchte Vietnamezen behandeld moeten worden, hoe de schatten van dit land en de rijkdommen van de aarde verdeeld moeten worden, hoe de rechten van de mens beschermd moeten worden?

Vooraf ook na de laatste

houden verkiezingen hoop ik dat toch eens de dag zal komen waarop Christenen van verschillende achtergrond in grote eenheid aan Canada zullen duidelijk maken dat het navolgen van Christus ook verstrekkende politieke consequenties heeft en van directe invloed is op ons politieke handelen: op de wijze waarop we onze verhouding met het buitenland regelen, om-

springen met ons geld en met onze bodemschatten, geroepen worden om de naaste lief te hebben als onszelf en hen te helpen die geen helper hebben.

Ik hoop dat de dag nog eens komt waarop Christenen, onder de bezielende en bekwame leiding van iemand die zich voor Gods Woord buigt, de vrijheid die we nog hebben, gebruiken zullen om

een politieke programma aan Canada aan te bieden dat niet probeert stemmen te kopen met allerlei goedkope en wereldse verkiezingsbeloften, maar dat ingegeven werd om Hem te gehoorzamen Die ons hele leven heeft vrijgemaakt.

Ik hoop dat de dag komt waarop niet alleen de vijanden van Christus' kruis ons oproepen om op hen te stemmen, maar waarop de

vrienden van het kruis tot het Canadese volk komen met het *echte* alternatief van een „politiek“ onder het kruis.”

Om met een woord van Prof. Zuidema te eindigen: „Deze solidariteit, dit beginsel-isolement, is niet anders dan Christenplicht. Zij is ook Christenvoorrecht. Wij mogen ons er nog aan geven, eer de nacht komt waarin niemand werken kan.”



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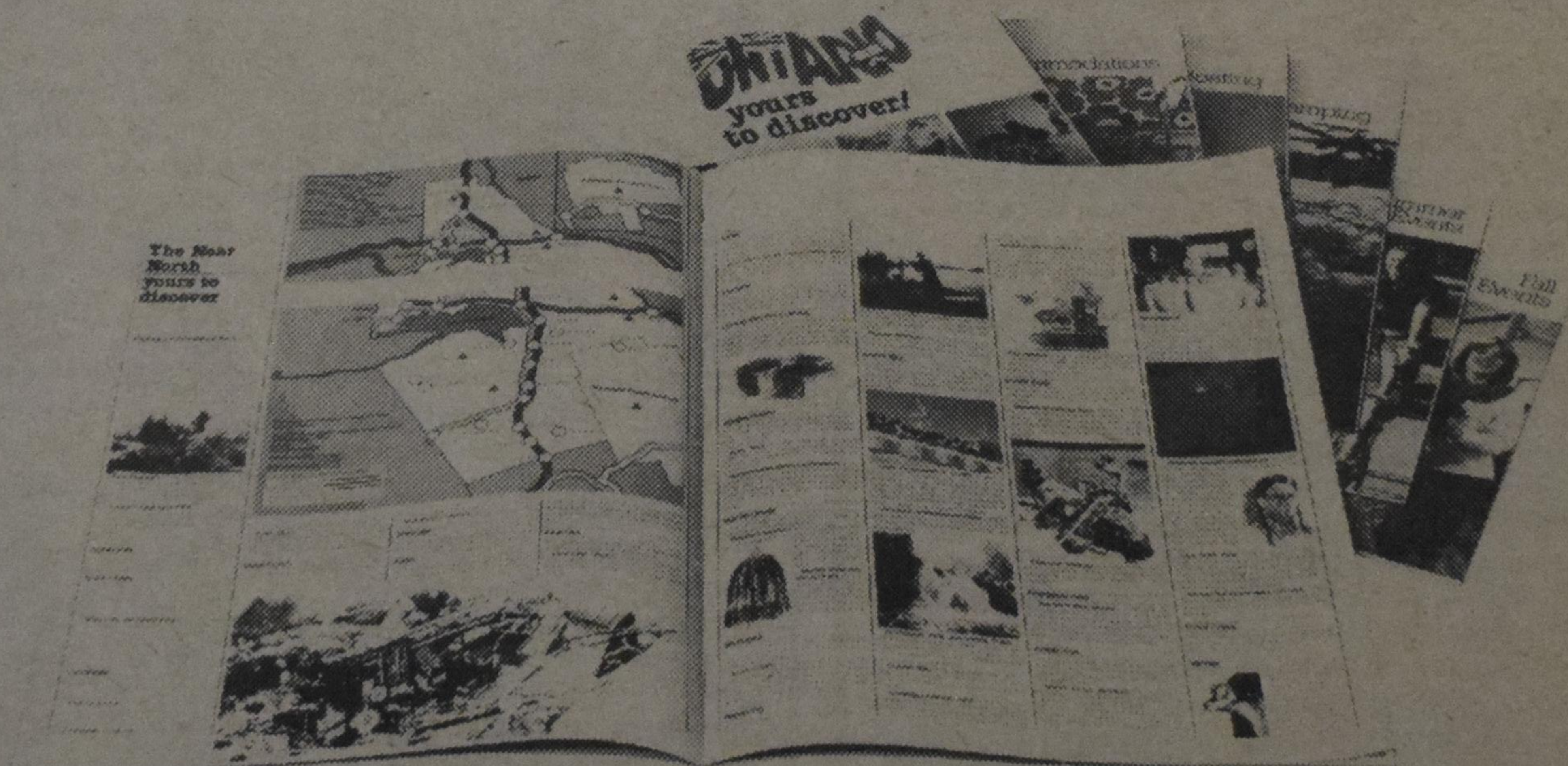
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Nobelprijswinnaars voor Sakharov

AMSTERDAM — 22 Nobelprijswinnaars van verschillende westerse landen, alsmede de rectoren magnifici van alle Nederlandse universiteiten hebben elkaar in Amsterdam ontmoet om een tribunaal samen te stellen dat in Den Haag gehouden zal worden op 4 en 5 september. Het tribunaal zal trachten de feiten vast te stellen die de arrestatie en vervolgens de veroordeling van de beroemde Russische nucleaire natuurkundige Andrei Sakharov bedreigen. Prof. Dr. J. Sperna Weiland, rector magnificus van de Universiteit van Rotterdam, verklaarde dat het tribunaal de basis zal

analiseren van de bezwaren van de Sovjet Unie tegen Sakharov teneinde ferm te protesteren tegen de binnenlandse verbanning van de befaamde wetenschapsman.

Dr. Michael Stern, secretaris van het te organiseren tribunaal, rapporteerde dat hem verteld was door Sakharov's schoonmoeder dat de 58 jaar oude natuurkundige lijdt aan angina pectoris waarvoor hij dringend medische hulp nodig heeft in het Academische Ziekenhuis te Moskou. Deze behandeling is hem op 't ogenblik geweigerd door de Russische autoriteiten.

Begint u doof te worden?

Wij testen uw gehoor in uw eigen huis als u binnen een straal van 70 mijl van Hamilton woont.

Schrijf of bel:
Fred Grootenboer
Dahlberg Hearing Aid Services
75 Wendover Dr., Apt. #806
Hamilton, Ont. Tel: 388-8824

Onder Ons

Toen we er jaren geleden over dachten om te emigreren hebben we ons best gedaan om inlichtingen in te winnen en we probeerden om in de kranten en op andere wijze iets te vernemen over het nieuwe land waar we van plan waren heen te gaan. Maar toen we in Canada waren ondervonden we dat de lectuur die we gelezen hadden wel eens wat optimisties was geweest en niet klopte met de werkelijkheid.

Maar hoe staat het nu met onze reis naar de eeuwigheid? Weten we wat ons daar te wachten staat op het eind van onze aardse reis? We behoeven gelukkig niet in het onzekere te verkeren. We hebben een goede en betrouwbare reisgids gekregen en daaruit kunnen we alles vernemen wat we nodig hebben, hoe we zullen wandelen en leven om het goede en heerlijke leven dat ons daar in wordt voorgesteld deelachtig te worden.

We lezen van de grote liefde

Gods. Zoo lief heeft God de wereld gehad, dat Hij zijn eniggeboren Zoon gegeven heeft opdat een ieder die in Hem geloofd, niet verderve maar het eeuwige leven hebben.

Hier op aarde viel het emigreren wel eens tegen en was en is alles maar tijdelijk. Alles op deze aarde gaat voorbij, maar het nieuwe Jerusalem dat boven is eeuwig.

Wij weten, dat, zodra ons aardse huis dezes tabernakel gebroken wordt, wij een huis van God hebben, niet met handen gemaakt maar eeuwig in de hemelen. Daarom treuren wij niet als degenen die geen hoop hebben om hen die ons voorzijn gegaan.

Wij hebben hoop, hoop op een nieuw en eeuwig leven. Wij hebben Gods beloften, die Hij ons heeft gegeven in Zijn woord; en die beloften zijn getrouw en waarachtig en falen nooit. Daar behoeven we nooit aan te twifelen. Laten wij elke

Doorreizigers

dag opnieuw door dat Woord ons laten onderwijzen, en in dat Woord onze troost en sterkte vinden om onze levensweg te wandelen zolang we nog hier zijn op deze aarde.

En dat wij dan zo lichtdragers mogen zijn en als kinderen des lichts ook anderen ten zegen mogen zijn opdat ook in en door ons Gods naam worde geprezen en grootgemaakt, want daartoe zijn wij toch ook op deze aarde geroepen.

In de tijd dat we gingen emigreren heb ik vaak de tekst in de gedachte gehad uit Nehemia: God van de hemel zal het ons doen gelukken en wij Zijne knechten zullen ons op maken en bouwen. En inderdaad hoe heeft God ons gezegend als gezin en als gemeente. Als de Psalmist zegt: Want deze God is onze God. Hij is ons deel ons eeuwig lot. Door tijd noch eeuwigheid te scheiden, ter dood toe zal Hij ons geleiden.

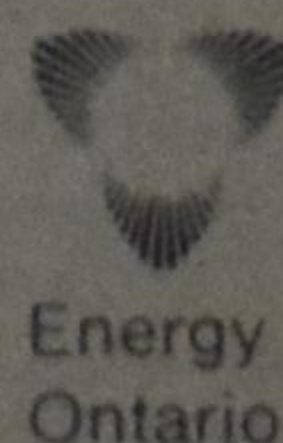
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THANKS

HIEMSTRA: We wish to thank all our relatives and friends for their prayers, cards and letters and for all other tokens of love and sympathy received during the illness and passing away of our dear husband, father, grand- and great-grandfather, Egbert Hiemstra. Your thoughtfulness was greatly appreciated.

Mrs. Audrey Hiemstra and family,
200 Westfield Dr., #105, London, ON
N6H 2M2.

LOS: Rev. and Mrs. D.C. Los would like to express their heartfelt appreciation for the many tokens of interest which they received on the occasion of their recent, two-fold anniversary. It has greatly added to our joy!

Woodstock, ON

POSTHUMUS: We thank our children, grandchildren and friends who made our 40th Wedding Anniversary such a joyful day. Thanks for the best wishes, cards, flowers and gifts. But above all, our thanks to God our heavenly Father for his loving care and protection. And we pray that he will be with us in the years to come.

Cor and Riek Posthumus,
R.R.#3, St. Catharines, ON.

SCHURINGA: We wish to express our sincere thanks, to all of you who remembered us on our 55th Wedding Anniversary with cards, letters, flowers, etc., from far and near. Special thanks to our children and grandchildren, who made it such a happy and joyful day, and above all thanks to the Lord for his loving and protecting care through all those years.

Mr. and Mrs. H.P. Schuringa
(nee Van Til),
Rexdale, ON

VELLINGA: We are thankful to the Lord, that we would celebrate our 40th Wedding Anniversary, on June 6, 1980, with our children, grandchildren, relatives and friends. Thanks for all the cards, letters, best wishes, and other tokens of kindness received.

Mr. and Mrs. Andy Vellinga,
35 Centennial Ave., Aylmer, ON.

WESTENDORP: We would like to express our sincere thanks to our children, grandchildren and great-grandchild, relatives and friends for the unforgettable day you gave us on our 50th Anniversary. Also thank you for the many cards, flowers and other tokens of kindness received. Above all our thanks goes to our heavenly Father for his protecting and loving hand, for he made this all possible.

Mr. and Mrs. Herman Westendorp,
R.R.#1, North Augusta, ON.

WHITEHEAD: We would like to thank our brothers and sisters in Christ who were so kind to us during Ariene's illness and gave us their loving support through prayer, cards and gifts, and help whenever we needed it. God always meets our needs, so often through his own people.

Mike and Arlene Whitehead,
Willowdale, ON.

THANKS

ZYLSTRA: We wish to express our sincere thanks to our children, relatives and friends for the cards, best wishes and gifts received on our 40th Wedding Anniversary on May 21, 1980. Above all we thank the Lord for his loving care for the past 40 years and ask him for continued protecting care for the future. Thank you.

George and Gina Zylstra,
R.R.#3, Georgetown, ON.

BIRTHS

BEBINGH: With thanks to God, we announce the arrival of our son, TREVOR JAMES, born May 19, 1980. A brother for Bert John, and Coby. Fourth grandchild for Mrs. J. Fekken, Sarnia, thirteenth grandchild for Mr. and Mrs. D.J. Bebingh, Forest, Proud parents are Bert and Jacqueline Bebingh, 56 Main St., Forest, ON.

GLASBERGEN: Giving all thanks to God for the precious gift he has entrusted to us, we announce the birth of our son, RODNEY JOEL. Thankful parents are John and Harmke Glasbergen (nee Douma), and a brother for Peter. Karen and Philip. He is the 17th grandchild for Peter and George Glasbergen of Fenwick and 32nd grandchild for Hille and Klaaske Douma of Wellandport.

Mark 10: 14b: Jesus said: "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these."

764 Foss Rd., Fenwick, ON L0S 1C0.

GROEN: Jerry and Grace are thankful to the Lord for blessing them with another child, a son, DEREK JOHN, on June 5, 1980. A precious little brother for Marcee and Jeremy. 10th grandchild for Mr. and Mrs. K. Groen and 23rd grandchild for Mr. and Mrs. J. Karsten.

P.O. West Flamborough, ON L0R 2K0.

HART: George and Amy thank the Lord for entrusting us with our second child, a daughter, HEIDI ELIZABETH, born May 31, 1980. A sister for Jennifer. Third granddaughter for Mr. and Mrs. John Hart of London, ON, and also for Mr. and Mrs. Clarence Dekker of Chatham, ON.

190 Vancouver St., London, ON
N5W 4R7.

PAULEN: "Lo, children are a heritage of Jehovah" (Psalm 127:3). Jeff and Margaret (nee Van Barneveld) announce with praise and thanksgiving to our heavenly Father, who has blessed us with the birth of our first child, a daughter, AMBER RUTH on June 6, 1980. First grandchild for Mr. and Mrs. J. van Barneveld and Mr. and Mrs. Leroy Paulen, First great-grandchild for Mr. and Mrs. Jacob Vos of St. Catharines and third great-grandchild for Mrs. Leroy Paulen and Mr. and Mrs. D. Denton.

18504 LK Montcalm Rd., Howard
City, MI 49329.

TERMORSHUIZEN: Jake and Mary are thankful to the Lord for entrusting to their care, a son, DANIEL JACOB, born on Father's day, June 15, 1980. 23rd grandchild for Ernest Termorshuizen of Grimsby and 1st grandchild for Mr. and Mrs. A. Den Besten of Wellandport.

50 Munsee St., Box 151, Cayuga, ON
N0A 1E0.

WHITEHEAD: We thank and praise God for the gift of our first born son, CHRISTOPHER SEAN was born safely, Friday, May 16, 1980. Grateful parents are Mike and Arlene Whitehead, Willowdale, ON. First grandchild for Mr. and Mrs. John Vanderlaan, Oakville, ON. Third grandchild for Mr. Stanley Whitehead, Scarborough, ON. Great-grandchild for Mrs. L. Van Harten, Brantford, ON and Mr. K. Vanderlaan, Brampton, ON.

MARRIAGES

LEENSTRA-GORIS: Mr. and Mrs. Siemen Leenstra and Mr. and Mrs. Gerrit J. Goris, are happy to announce the marriage of their children, LINDA and GERRIT. This ceremony will take place, D.V., on Friday, July 4, 1980, at 2 o'clock at the Bethel Chr. Ref. Church in Lacombe, AB. Rev. Evert Gritter officiating.

Address: Box 550, Lacombe, AB
T0C 1S0.

DE MOOR-BOOY: With joy in our hearts we, JOANNE and DIRK, acknowledge that God, in his grace, has brought us together. We, along with our parents, Henry and Wilma De Moor and Dirk and Geerte Booy, are happy to announce that the celebration of our union in Christ will take place on July 26, 1980 in Allendale, MI.

We will make our home in
Edmonton, AB.

DYKXHOORN-STEENBERGEN: Mr. and Mrs. Lou Dykxhoorn of Springfield and Mr. and Mrs. Martin Steenberg of Aylmer, are pleased to announce the forthcoming marriage of their children, MARGORIE and GEORGE. The wedding ceremony will take place, D.V., on Friday, June 27, 1980, at 4:00 p.m. in the Chr. Ref. Church of Aylmer, Ont. Rev. W. Renkema officiating.

Future address: R.R.#1, Aylmer, ON.

KOWALSKI-SMIDS: Mr. and Mrs. Robert Kowalski of Detroit, MI, and Mr. and Mrs. Stanley Smids of Wyoming, ON, are pleased to announce the marriage of their children, CONNIE YOLANDA and FREDERICK. The ceremony will take place, D.V., on Friday, July 18, 1980 at 6:30 p.m. at the Church of God, in Riverview, MI, with Rev. W. Collins, pastor of the Branham Tabernacle in Jeffersonville, IN officiating.

Psalm 125:1.
Future address: 15411 Garrison
Lane, Southgate, MI.

POELMAN-VANDERSCHAAF: Mr. and Mrs. Jannes Poelman are pleased to announce the marriage of their eldest daughter, AUDREY J.C. to RALPH VANDER SCHAAF, son of Mr. and Mrs. Jacob Vander Schaaf. Wedding to take place at 2:00 p.m. at the First Chr. Ref. Church, Duncan, BC, on July 25, 1980. Rev. J. dePater officiating.

Future address: #406 - 2544
Beverley St., Duncan, BC.

REITSMA-RUPKE: Mrs. Japke Reitsma of Stratford, ON and Mr. and Mrs. Christine Rupke of Bradford, ON, are happy to announce the marriage of their children, MARY and DANIEL. The ceremony took place at 6:45 p.m., June 21, 1980 in the Immanuel Chr. Ref. Church, Brampton, ON. Rev. M. Greidanus officiated.

Future address: 64 Royce St.,
Brampton, ON L6Y 1J7.

KRANENBURG-BRONSVELD: Rev. and Mrs. Peter Kranenburg of Rexdale, are pleased to announce the forthcoming marriage of their daughter, ELIZABETH to ROBERT BRONSVELD, son of Rev. and Mrs. Cornelis Bronsveld of Listowel. Wedding to take place, the Lord willing, on Friday, July 11, 1980, at 6 p.m. at the Second Chr. Ref. Church, Albion Rd., Toronto. Rev. P. Kranenburg officiating.

Future address: 74 Archdeken Dr.,
Brampton, ON L6V 1Y6.

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ANNIVERSARIES

1940 1980
Ten Boer St. Thomas
"Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving, let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus" (Philippians 4: 6 and 7).
With thankfulness to God, we wish to announce the 40th Wedding Anniversary on July 11, 1980, of our parents and grandparents.

BEN and TREINTJE AFMAN
(nee Vriezema)

Edna & Jack Prins; Kelly, Wendy, Leo, Tim, Scott — Listowel
Ada & Angelo Stevens; Mike, Jim, Dan, Mark, Cindy — St. Thomas
Theo & Betty Afman; Becky, Ben — St. Thomas
Ann & Bill Vanden Boogaard; Dion, Ben, Roger, Erica — Charing Cross
Pete & Donna Afman; Joshua — St. Thomas
Bonnie & Brian Keillor; Jennifer, Tina — St. Thomas
Open house will be held, D.V., on Saturday, July 12, 1980 from 2 - 4 p.m. at their home. Best wishes only.

1 Hydro Rd., St. Thomas, ON N5P 2N4.

Hellendoorn Bowmanville
1955 1980
June 25

With joy and thankfulness to our Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

CHRIS and JANE STAMAN
(nee Veenstra)

We pray that the Lord will bless and continue to keep them in his care. (I Samuel 23:18a).
Love from their children:
Fred — BC
John
Andy
Annette
Elizabeth
Eddie
R.R.#6, Bowmanville, ON L1C 3K7.

1955 1980
Burlington
On Wednesday, July 2, 1980, the Lord willing, we hope to celebrate with our parents,

DICK and WILMA STRONKS
(nee Kamink)

their 25th Wedding Anniversary.
"Behold, the eye of the Lord is on those who fear him, on those who hope in his steadfast love" (Psalm 33:18).
Henry & Diane
Glenn
Richard
Edwin
An open house will be held on July 2, 1980 from 7:30 at Trinity Chr. School, 650 Walkers Line, Burlington, ON.
Address: 608 Braemore Rd.,
Burlington, ON L7N 3E5.

We hope to celebrate, the Lord willing, the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

CORNELIS and WYNTJE
VANDEN BOR (nee Veenhuizen)

on Wednesday, July 16, 1980.

Alie & children
John & Mildred
Cor & Marilyn
Van
Piet & Willy
Nellie & Quinta
Love from their 24 grandchildren and 8 great-grandchildren.
Open house will be held at the hall in the Woodbridge Arena (corner of Hwy. #7 and Islington Ave.) from 2:00 p.m. to 4:00 p.m., to be followed by a buffet dinner for all invited friends and family. Followed by an evening of togetherness at 8 p.m. for everyone. Best wishes only please.

ANNIVERSARIES

1955 1980
With gratitude to our heavenly Father and joyful praise in our hearts for his faithfulness we will celebrate on July 14, 1980, D.V., the 25th Wedding Anniversary of our beloved parents,

AREN and AMY GEISTERFER
(nee Tinga)

The Lord is good to those whose hope is in him, to the ones who seek him, it is good to wait quietly for the salvation of the Lord. His compassions never fail. They are new every morning. Great is your faithfulness, O Lord, our God and Father.
In deep appreciation with love from their children:
Ramona & Jim
Caspar & Leanne
Michael Raymond
Andrew Paul
Timah Ancilla
Priscilla Maria
Gloria Hope Kirsten
Marcia Elaine
Friends and relatives are invited to open house on Sunday, July 13, 1980 between 3 and 6 p.m. at the Geisterfer residence.
R.R.#6, Highway 2, London, ON N6A 4C1.

1935 1980
With praise and thanksgiving to God, we are happy to announce the 45th Wedding Anniversary on July 11, 1980 of our parents and grandparents,

GERHARD and JOHANNA
HUISKAMP (nee Ebberts)

May faith be the light that guides you and fill your heart with song; May God's true and faithful love; Give happiness all life-long.
Bill & Henny Huiskamp; Gerald, Jane, Joanne, George, Henry — R.R.#1, Bloomfield, ON
Henry & Audrey Huiskamp; Robert, Mark, Paul — Burlington, ON
Diana & Andy Ypma; Andre, Lisa — Carrying Place, ON
Open house will be held, Saturday, July 12, 1980 from 2-4 and 7-9, at their home.
90 Main St., Bloomfield, ON.

1955 1980
We have joy in our hearts in celebrating together with our parents,

ELIZA and GAY MOSTERT
(nee Zandstra)

their 25th Wedding Anniversary on July 9, the Lord willing. We thank them with deep appreciation for the love and care they have provided. Above all, we thank our heavenly Father for granting them 25 years together.
"The Lord is my Shepherd, I shall not want" (Psalm 23:1).
With love from:
Martin — Bogia, Bangladesh
Rita — Williamsburg, ON
Cora — Grand Rapids, MI
Marilyn — at home
Linda — at home
We pray that God will continue to keep them under his care.
Home address: R.R.#2, Newcastle, ON L0A 1H0.

Dronryp Lethbridge
1945 1980
June 28

With joy and thankfulness to God who has blessed us so much, we hope to celebrate the 35th Wedding Anniversary of our parents and grandparents,

ATE and SIETSKESMID
(nee de Jong)

We pray God will keep them for each other and us for many years to come.
With love and congratulations from:
Douwe — Calgary, AB
Elsie — Burnaby, BC
Yme & Benny; Nathan — Aldergrove, BC
Martha & Wayne — Lethbridge, AB
Dagmar — Claresholm, AB

Classified Advertising

ANNIVERSARIES

With much joy and thankfulness to God, we wish to announce the 25th Wedding Anniversary of our parents,

GERRY and RICKIE DE BOER
(nee Rodermond)

on June 17, 1980.

It is our prayer that God will richly bless them and continue to guide and keep them in his care in the years to come.

Congratulations and love from the children:

Marg & Noel Bergeron

Henry & Carol DeBoer

Dan DeBoer

Debbie DeBoer

and grandchild: Jeffery DeBoer

Home address: 1225 Exmouth St.,
Sarnia, ON N7S 1W8.

With thanks to God, we hope to celebrate the 25th Wedding Anniversary of our parents.

JAN and TEATSCH (Trudy)
KRUID (nee De Roos)

on June 30, 1980. May God continue to bless them.

Wedding text was Proverbs 3: 5 and 6.

Henry

Margarita

Felicia

Open house in the Fellowship Hall of the Chr. Ref. Church of Aylmer, on June 30 at 8:00 p.m.

Home address: 34 Water St.,
Aylmer, ON N5A 1G9.

OBITUARIES

By means of a boating incident, the Lord took to himself, on June 9, 1980,

GARY HONIG — age 18

and
EDWIN CAPPON — age 19

They studied together; they played together; they confessed their faith together; they were called home together.

The funeral service was held on June 14, 1980, in the Willowdale Chr. Ref. Church of Toronto.

Our sincere thanks for the many expressions and tokens of love received from the Christian community during this difficult time.

Families Honig and Cappon.

God, who knows no accidents, welcomed to glory, two young members of our church family,

EDWIN CAPPON

age 19

and

GARY HONIG

age 18

Our Saviour, whose name they professed publicly last month, gave abundant grace to their parents, John and Helen Cappon, and Henk and Emmy Honig, and their children and relatives.

Cosistory and congregation,
Willowdale Chr. Ref. Church.

On Saturday, June 7, 1980, the Lord suddenly took home,

JACOB FEDDES

in his 65th year. Beloved husband of Neilly (nee Goedegebuure).

Dear father and grandfather of:

Theresa & Adrian Van Lochem; Marcel, Benjamin — Dundas

John & Jane Feddes; Juanita — Dundas

May his steadfast faith, his love for Christ and his kingdom, continue to grow in us. Psalm 116:15.

Box 15, R.R.#2, Dundas, ON L9H 5E2.

Council and congregation of Calvin Chr. Ref. Church, Ottawa, extend their sympathy to deacon Roy Hoekstra and his family in the passing away of their beloved wife and mother,

FRANCES HOEKSTRA

May the Lord continue to comfort the bereaved.

Rev. J. Quartel, chairman
O. De Boer, clerk

OBITUARIES

On June 13, 1980 it pleased the Lord to call home, his child, our beloved husband, father and grandfather,

JACK (JACOBUS) HERREWYNEN

at the age of 65.

Psalm 23 was his favourite Psalm,

"The Lord is my Shepherd."

Beloved husband of Nellie Stigter

Dear father of:

Martin & Christine — Brantford, ON

Paul & Jane — Simcoe, ON

Mary Ann & Peter — Windsor, ON

Jack & Gert — Burlington, ON

Betty & Wim — De Lier, Holland

Leonard & Sandra — Simcoe, ON

Loving grandfather of 16 grandchildren.

Pre-deceased by his son Neil.

Home address: R.R.#1, Jarvis, ON.

"The Lord is my Shepherd, I shall not want" (Psalm 23:1).

The Lord took to be with him forever on Friday, June 13, 1980, our dear brother-in-law,

JAKE HERREWYNEN

husband of Nellie Herrewynen (nee Stigter), at the age of 65.

Paul & Cathrien Stigter — Kitchener

Frank & Aukje Stigter — Brantford

Marian & John Vander Maarel — St.

Catharines

Leen & Rie Stigter — Holland

Jo & Jan Zonneveld — Holland

Tees & Gerrie Stigter — Simcoe

Arie & Nellie Stigter — Waterford

Nellie & Jack Hanemaayer —

Kitchener

Mary & Kees Bol — St. Catharines

After a brief illness, our Lord suddenly took to himself on June 13, 1980, my dear wife, our mother and grandmother,

FEMMIGJE (Femmie) KIKKERT
(nee Thalen)

in her 64th year.

Beloved wife of Harm Kikkert.

Dear mother of:

Roelie & Hank Kiers

Henry & Grace Kikkert

Arnold & Sylvia Kikkert

Margaret & Dick Hanenburg

Henk & Winnie Kikkert

Jake & Annie Kikkert

Herb & Kathy Kikkert

Ed & Mary Kikkert

Frank Kikkert

Morris & Sandra Kikkert

Dear grandmother of 35 grandchildren.

Gezang 26:5

Als mijn lichaam zinkt in d'aard 't is mijn vast geloofsvertrouwen, Blijft mij een gebouw bewaard, En 't geloven wordt aanschouwen; 'k Zal aan 't stof der aard ontvlien, En dan eeuwig Jezus zien.

We as a family, rejoice in the Lord that he has taken to himself,

BASTIAAN MUDDÉ

in his 68th year.

We are comforted by Psalm 139, which was one of his favourites,

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, And lead me in the way everlasting" (Psalm 139: 23-24).

Letta Muddé (nee Brower)

Riet & Leo Dykstra

Piet & Jannie Muddé

Jannie & Vic Triemstra

Cor Muddé

Joe & Marie Muddé

Letty & Ben Smidstra

Willie & Sid Kloosterman

Jack & Mary Muddé

Anton & Julie Muddé

Nico & Nora Muddé

Maryke & Jake Pot

John & Carol Muddé

Henry Muddé & Genny

and 31 grandchildren

November 24, 1912 June 19, 1980

Share the
happy and sad news of
your family life with
the readers of C.C.

OBITUARIES

Again this month the Lord called home one of our members. Suddenly our friend,

BAS MUDDÉ

passed away in his 68th year. God called him to higher office. We pray that the Lord will be with his wife and children, these days and the days to come.

The Friendship Club of the First Chr. Ref. Church of Barrie,
June 19, 1980.

Very suddenly, the Lord took home my dear husband, and our loving father, and grandfather,

PIETER H. VANDERWERFF

of 1849 Dundas St., London, in his 83rd year.

"Because I live, you shall live also" (John 14:19).

Beloved husband of Mrs. Anna van der Werff (nee Smeding)

Dear father of:

Marten & Tjitske Vander Wal (nee van der Werff) — Australia

Haik & Mats van der Werff —

Apeldoorn

Tjeerd & Diny van der Werff — St.

Williams

Sjerp & Margaretha Ysselstein (nee van der Werff) — Woodstock

Harry van der Werff — Phoenix,

Arizona

Gerald van der Werff — London

Rienkje Meyer (nee van der Werff) — London

Walter & Froukje Lunick (nee van der Werff) — London

Lourens & Mary van der Werff — Thamesford

Ingbert & Darlene van der Werff — London

32 grandchildren

REAL ESTATE

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TRAILER PARK: 16 acres, 70 trailer hook-ups, ideal location on Lake Erie on paved road. Good four bedroom home. Owner will take back 1st mortgage from qualified purchaser. Vender **very** anxious to sell.

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774-4611 (evgs.)

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Niagara Peninsula, with easy access to the Q.E. Hwy, 110,000 sq. ft. of greenhouses (steel frame, plastic and glass). Gas or oil fired, steam boilers. Automatic watering and ventilation system. 2 houses; 5½ acres, realistically priced. For detailed information call:

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Real Estate Ltd.

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FARMS IN HURON COUNTY

CAGE LAYERS: Basic quota 18,240. Room for 600 feeder hogs. 100 acres of well-drained land. Large brick home.

ROASTER QUOTA: 7,936 A plus class 2. Two barns, calf set up. Ranch style home; second home; 10 acres. \$325,000.

DAIRY: 200 acres, 195 workable; modernized brick home. Free stall barn; double four herring-bone parlor. Liquid manure, slatted floors. Over 100 holsteins, mostly registered. Large quota, complete line of farm machinery.

ROASTER FARM: Basic quota 8,277 plus class 2 quota. Good buildings, older barn suitable for swine. Good home, situated on 15 acres.

POULTRY FARM: Broiler quota, 20,000; plus class 2. Roaster A. quota 12,120. Pullet production 50,000 annually, layer quota 13,000. Modern barns, beautiful brick home, built-in pool and second home on 50 acres.

DAIRY: 46 tie-ups, pipeline, stable cleaner, 3 silos, 2nd barn. Brick house, 125 acres. Cattle quota crops and machinery included. — \$415,000.

PUMP AND FARM SERVICE BUSINESS: Large modern shop. Equipment and stock, showing good return. — \$332,000.

BROILER AND CASH CROP: quota 8,000 plus class 2; modern barn, 95 acres, 87 workable. Dashwood area. \$390,000

Good selection of general, swine, dairy, poultry, beef and cash crop farms.

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BROILERS AND BREEDERS:

Nearly new bi-level home, new barn fully equipped, good contract, permit to build second barn. Asking price: \$109,000. (Keith Miller).

ROASTERS AND HEAVY VEALERS:

1 nearly new home; second home in excellent condition; 10 acres garden land, close to town. Asking price: \$325,000 with good financing. (Keith Miller).

8,500 CAGE LAYERS: 50 acres land, good home. Owner very anxious to sell. Asking price: \$265,000. (Gord Gray).

1,150,000 LBS. BROILERS AND HEAVY BREEDERS: 100 acres choice crop land, buildings nearly new; unbelievable financing. (Keith Miller).

DON'T MISS THIS ONE!

FARROW TO FINISH HOG OPERATION: 11,000 chicken broilers, with 5,000 secondary quota; 25 acres fruit land, excellent home. One of the few farms showing good returns. (Keith Miller).

PULLET GROWING: Nearly new barns, with space for 12,000 pullets per crop, hot water heating; 3-bedroom home in good condition; close to town. Good financing. (Keith Miller).

28,000 BROILERS AND ROASTERS: Nearly new barns, good acreage; good 3-bedroom home; good area. (Gord Gray).

For more details call:

Keith Miller and Associates Realty Ltd.

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Dunnville, ON

416-774-7624

and ask for Keith Miller

774-4077 (evgs.)

or Gord Gray

(519) 822-4438 (res.)

REAL ESTATE

62 ACRE FARM: all workable and productive land; good barn with concrete yard; very good 3-bedroom home, full basement; just outside Dunnville.

VERY ATTRACTIVE 3 BEDROOM HOME: on 1½ acre land with 2,750 sq. ft. barn set up for hogs, livestock pond, nice location, well-maintained property.

70 ACRES: with good 4-bedroom home, 2 barns, big drive shed, steel grain bin, good productive soil, 60 acres workable, 10 acres bush. Fronting on 3 roads. Owner very anxious to sell. Open to all offers.

For more details call:

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"QUAINT AND BEAUTIFUL SMITHVILLE"

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10½% MORTGAGE — Spacious, well decorated home on cul-de-sac manicured lot. Family room with refreshment centre, play room, fully broadloomed, fireplace and many extras. **\$63,500**

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— Formal yet homey, two storey brick with:

Classified Advertising

ACCOMMODATION MOVING TO TORONTO and need an economical, yet nice place to live. We need another female(s) to share a townhouse with us. Immediate occupancy or August available. Call after 5:00 p.m. weekdays, (416) 638-4337.	BUSINESS Accounting — Bookkeeping — Income Tax <i>weekly - monthly - annually</i> complete service for any type or size business Call: Jerry Bulthuis 150 Lynbrook Dr. Hamilton, Ontario 416-389-2012	BUSINESS A Life-long Treasure Is your wedding story photographed by: Mrs. J.C. Vander Munnik Book early to avoid disappointment. Passport photo — fast service. A family picture taken at your home. Old photographs copied and restored. 20 Millwood Place, Hamilton, Ont. Telephone: 389-9626	Apartheid spiritual child of white Dutch Reformed Church HAMMANSKRAAL, S. Africa — The Rev. David Botha, the white moderator of the brown Dutch Reformed Mission Church (South Africa), has stated that the white Dutch Reformed Church is responsible for the Boers accepting the idea of apartheid in the thirties and forties. Speaking at a conference of the South African Council of Churches, he noted that during those years, the DRC regarded itself responsible for the class of laboring people. After the National Party took over the government in 1948, the Church proudly pointed out that it did not involve itself in politics and had no political standpoint. It was easy for the Church then to take that attitude because "the government carefully carried out her policy of apartheid." By its silence and by its criticism of opponents of apartheid the church promoted apartheid.
ANNOUNCEMENT ATTENTION! Students of CLASSIS B.C. If you are studying for the ministry and are in serious need of money, apply to the student fund of Classis before August 3, 1980. Write for information to: Rev. E. Busink, 1492 Celeste Cres., Port Coquitlam, B.C. V3C 1E2	For Sale The Wooden Shoe 2576/2580 Quadra St., Victoria, BC	This is your chance to own a 22-year, established, profitable business in delicatessen and European imports in beautiful Victoria. Details, for the serious purchaser only, by contacting: the owner in writing, or by phoning: (604) 382-9042 (bus.) or 479-6841 (res.)	
TEACHERS NEEDED THUNDER BAY: The Thunder Bay Christian School is in need of a Teaching Principal for the 1980-81 school year. Please send applications to: Chris J. Grootenboer, secy., R.R.#1, Murrillo, ON P0T 2G0. Telephone: 807-935-2778. GRANDE PRAIRIE: The Grande Prairie and District Christian School requires an elementary grades teacher to fill a vacant position for the new term. This is an extremely challenging position, and preference will be given to a teacher with at least one year of experience after graduation. Applications can be sent to: John Zylstra, Box 191, Sexsmith, AB T0H 3C0. Phone: 568-4104.	PERSONAL Single Christian gentleman, age 31, residing in Ontario, widely travelled with many interests, would like to meet an intelligent, church-going young lady of Dutch background, age 20-30. Please reply with particulars to: Box #4526, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3. <i>We verzoeken uw hulp in de opsporing van de volgende personen:</i> HARDEVELD, Leendert M. geboren te Haarlem op 15 januari 1947, naar Canada vertrokken op 13 augustus 1979. HOVIUS, B. laatstbekende adres te Listowel, ON. LEMCKERT, Johannes Willem Hendrik, geboren te Den Haag op 10 juni 1915, naar Canada vertrokken in 1957. POST, Huibert Jan, geboren te Ede op 2 mei 1940, laatst bekende adres te BC. SLAVENBURG, C.A. laatstbekende adres te West Hill, ON. WIELDERS, P.H. laatstbekende adres te London, ON. VAN ZANDVOORT, Wilhelmus, geboren te Dinter op 26 juni 1915, naar Canada vertrokken op 14 november 1966.	PULPIT SUPPLY BROCKVILLE: Bethel Chr. Ref. Church is in need of pulpit supply for the month of August. Vacationing ministers visiting the area are invited to lead us in worship. Please contact: H. Breimer, 324 First Ave., Brockville, ON K6V 3C1. Phone: 613-342-6844. BLenheim: Any pastor vacationing in our area, willing to preach on August 3 or 17, please contact: the Blenheim CRC at Box 448, Blenheim, ON N0P 1A0, or phone: J. Wymenga at 519-676-2449. KENTVILLE, NS: Pastors vacationing in the Annapolis Valley, NS, and who would like to help us out by preaching on July 13, 20, 27 and/or August 3, please call: (902) 582-3836, or write: Hank Bosveld, P.O. Box 13, Canning, NS B0P 1H0.	
COTTAGES PRIVATE COTTAGE FOR RENT Clean, 3 bedroom, furnished cottage with cedar deck, situated on Gibson Lake in the Muskoka. Heavily treed location, with safe, sandy beach and dock. Use of aluminum row boat included. \$175 per week. Phone: Tony Vander Kooy at: 1-519-745-3295, or write: 75 Sweetbriar Dr., Kitchener, ON N2M 4S8.	Little Europe Resort Bracebridge, Muskoka Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en vis gelegenheid, (ideaal voor groepskampen). „Little Europe” vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughnet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport. Pim. 35 mijl van de Chr. Ref. Church in Orillia. R.S. BAKEMA Telephone: 645-2738	FOR RENT HAMILTON MOUNTAIN: Teacher needs 2 or 3 bedroom home by Sept. 1st, near Calvin Chr. School. Call: 388-7252. HELP WANTED WANTED: married man, experienced with cows and machinery for a dairy farm to share herd responsibilities. Start immediately. Home provided. Call: (604) 832-6815, collect, or write: Waby Brook Farm, R.R.#1, Enderby, B.C. V0E 1V0.	
SANDY BAY CAMP Looking for a nice quiet vacation site. Try Sandy Bay housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licences, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R. #1, Hastings. Don and Irene Crann [new owners]	Position Available OFFICE MANAGER/RECEPTIONIST for the Canadian Offices of the CHRISTIAN REFORMED CHURCH IN NORTH AMERICA Send letters of inquiry or resume information to: CHRISTIAN REFORMED CHURCH IN NORTH AMERICA, P.O. Box 5070, Burlington, ON L7R 3Y8	The Summer Visit On a dark, rainy summer night, Our visitors arrive from Never-never land Two tired adults, two sleepy children My relatives guess — "Which one are My relatives guess — "Which one are you?" Four strangers greet me with a hand shake At dawn two little moppets who think it's noon are lead by a weary person to the toys I haven't played "train" in years When the sun reaches zenith, Our visitors bask in the sun that so often skips their land We talk about who, which, and what not While the children giggle and dart barefoot in the grass Hours make days as the sun moves on Each hour our souls step closer to the tubby boy with heart-melting soft brown eyes and open arms, to the slender girl with the mischievous grin and merry chatter, and to the couple with the ready compliment, word of thanks, and joke We live, we laugh, we learn, we love — together And then again comes a dark, rainy night, And an airport teeming with people My relatives all kiss good-bye My friends fade again, out of reality And now a thousand tears from then, only memories remain Susan Hofstee	
LAKE NIPISSING: Modern 2 and 3 bedroom H.K. cottages, trailer park with flush toilets and electrical hookups. Call: 1-705-752-1118 Or write: John Vanden Berg, Glen Echo Cottages, R.R. #1, Callander, Ont. P0H 1H0.			

EVENTS

Vins organizes Toronto rally

ELKHART, IN (EWNS) — Rev. Georgi Vins, Russian Baptist pastor exiled by Soviet authorities to the United States last spring, will represent "the persecuted Church in the Soviet Union" at a special conference to be held in Toronto, Canada on July 9-12. While living in the Soviet Union, Rev. Vins was the leader of the Council of Evangelical Christians-Baptists, a denomination which refuses to co-operate with the Soviet government because of its beliefs in evangelism and separation of church and state.

The conference, to be called "Voice of the Persecuted Church," will feature as speakers, men and women who have actually served sentences in various Soviet prisons and concentration camps because of their religious convictions. According to Vins, unusual photographic exhibits will portray the life-style of Christians in the USSR as they evangelize openly in the face of ardent state atheism and stiff religious persecution. Vins further noted that Christian young people who have

recently come out of Russia will testify about their experiences as they confronted the repressive Soviet educational system.

Rev. Vins, in announcing the conference, said, "I appeal to

Christians in the West to unite in support of the persecuted Church in the Soviet Union." Vins' conference is scheduled to open at 4 p.m. on July 9 at the Harbour Square Convention Centre in Toronto.

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(705) 689-5315

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ATTENTION
ALL EVANGELISM
COMMITTEES

The Christian Communications Centre now has available a special children's television program titled "Let The Sunshine In" for airing on your local Cable TV Channel. The shows are produced by the Christian Laymen's League and are hosted by Martin Keuning, "Uncle Mart", who has been involved in child evangelism for many years. This is your opportunity to reach the children in your community with quality Christian programs. This is your challenge to reach out in the 80's. Write us for further details now.



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The Christian Communications Centre is a Canadian organization dedicated to the effective use of modern communications media for purposes of information and evangelism.

FIRST

"ABBA" made their Vancouver radio debut on CJVB/1470. Be the first to hear other groups from other countries. On CJVB, All Canadian Radio, the one Vancouver station serving all Canadians.



Let's Play Chess

Editor: Pete Layer

THE APRIL LADDER

Contestants	Problems:	#824	#825	#826	#827	Sub-	Prev.	Total	Total	Total
	Points:	3	2	3	2	10				
F. Vander Woude (I)		3	2	3	2	10	75	85		
R. Buist (I)		3	-	-	-	3	61	64		
H. Douma (II)		0	2	0	2	4	40	44		
A. J. Klein (I)		1	2	-	2	5	29	34		
J. Wilms (IV)		2	2	3	2	9	20	29		
H. Brouwer (I)		3	2	2	0	7	24	27		
K. Amsinga (V)		2	2	3	2	9	10	19		

Comments

Finding all the variations to #824 proved to be very hard. You will discover some neat variations among the ones you missed! The authors of #827 hoped that solvers would not try the key because of RxB ch., 2. N-Q4 mate. That did not work with this group of solvers! Chess players may join the ladder contest any time. Everyone will eventually reach the top if they keep sending in solutions. A pamphlet with rules is available on request.

April Solutions

#824 (Kubbel) Key: 1. B-N4 threat: 2. B-B5 and 3. R-Q5 or KN-Q3 mate. 2. -- R-Q8; 3. N-K6 mate. Variations: 1. --, KNR-K4; 2. N-K6 ch., RxN; 3. R-Q5 mate. 1. --, KR-K4; 2. R-Q5 ch., RxR; 3. N-K6 mate. 1. --, R-K7; 2. BxR threat 3. N-K6 or N-R5 mate. 1. --, R-K6; 2. BxR ch., BxB; 3. N-K6 mate. 1. --, B-B7; 2. B-Q2, and 3. B-N4 mate. 1. --, B-N8; 2. B-Q2, N-B7; 3. KN-Q3 mate. 1. --, N-B7; 2. B-K6, threat: 3. N-R4 mate. 2. --, RxR; 3. NxR mate. 2. --, R-Q4; 3. RxR mate. 1. --, N-R6; 2. B-B3 threat: 3. R-N5 mate. 2. --, R-K5; 3. KN-Q3 mate. 2. --, B-K5; 3. N-K6 mate.

#825 (Carra) Key: 1. N-N7 threat: 2. N-R5 mate.

#826 (Biscay) Key: 1. Q-KB4 ch., K-B3; 2. Q-B4 ch., K-Q2; 3. Q-B8 mate. 1. --, K-Q2; 2. Q-KB7 ch., K-B3; 3. Q-QN7 mate. 1. --, QR-Q3; 2. Q-B4 ch., K-Q2; 3. Q-B8 mate. 2. --, R-B3; 3. Q-B7 mate. 1. --, KR-Q3; 2. Q-B7 ch., K-B3; 3. Q-QN7 mate. 2. --, R-Q2; 3. Q-QB4 mate. Try: 1. B-R3, R-R3 ch., 2. KxR, R-Q3 ch., 3. no mate.

#827 (Hochberger) Key: 1. Q-Q4 threat: 2. B-B5 mate. Try: 1. K-R3, RxN ch., 2. BxR, N-K4 no mate.

Dutch Solutions

#824: 1. Lg4; dr. Lf5 en Pd5 of Td5 mat.

#825: 1. Pb7 dr. Pa5 mat.

#826: 1. Df4 sch.

#827: 1. Dd4 dr. Lb5 mat.

Calendar of Events

Ontario

- July 1 Frisian picnic at the Pinehurst Conservation Park (Highway #24A) at 11:00 a.m.
- Aug. 1-4 The 1980 AACS Family Conference will be held August 1-4 at Niagara Christian College, Fort Erie, focussing on the theme of The Gospel of Creation. Lectures, subgroups, worship, and lots of fellowship with hundreds of other Christian families. Registration materials: AACS, 229 College St., Toronto, ON M5T 1R4, or phone: (416) 979-2331.

Lakewood Christian Conference Grounds:

(near Sarnia, ON).

June 27-30: Rev. A. Van Eek will speak with D. & T. McMaken providing the music.

July 12: Senior Citizens Day (Dutch), from 10 a.m. - 5 p.m. with Rev. H. Vander Windt. Supper served.

July 18-20: Youth weekend with Rev. W. Smedes and music by "Anthem."

Alberta

- July 2-11 The King's College summer course program.
- Aug. 10-17 Edmonton, Billy Graham Crusade.
- Aug. 26-28 Choral Workshop at the King's College, with Prof. Karl Mr. Houtman of Christian Stewardship Services plans to be in Alberta — July 2-16. He is available for personal visits.

British Columbia

- Aug. 2-4 Bulkley Valley AACS Family Conference at Pine Crest Resort, 25 miles east of Smithers, BC. Speaker, Rev. J. Hielema on the topic: "Faith and its problems." For more information phone. 847-3958.

Miscellaneous

- July 20-24 Dallas, Texas. Christian Booksellers Association annual meeting.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. July 4	Wed. July 2	Fri. June 27-10 a.m.	Thurs. June 26-10 a.m.
Fri. July 11	Wed. July 9	Fri. July 4-10 a.m.	Thurs. July 3-10 a.m.
Fri. July 18	Wed. July 16	Fri. July 11-10 a.m.	Thurs. July 10-10 a.m.

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Holiday House, 536-2100 Drummond St.,
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Books

Marriage

Perseverance of wedded bliss

Try Marriage Before Divorce by James E. Kilgore, published by Word Books, Waco, Texas, 1978; in Canada: G.R. Welch, Burlington, Ont.; hardcover, 158 pages; price: \$5.95. Reviewed by Mary VanderVennen, Christian Counselling Services, Toronto.

The author's catchy title sums up the message of the book: Be sure you've truly tried marriage with your partner before you head for the divorce lawyer. Dr. Kilgore has written a practical, easy-to-understand book with many suggestions as to how to make an empty or tottering marriage stronger.

We hear much bemoaning of the fact that the institution of marriage has lost the support that it had in previous generations from various segments of society. While that is undoubtedly true, it is also true that there is more information about what a good marriage is and how to work at accomplishing it than there has been in previous generations. Dr. Kilgore has combined Christian and psychological and practical insight in a way that will be valuable to couples reading and practicing his book.

Highly recommended.

Self-help

Sticking up for the pastor's wife

So You're the Pastor's Wife by Ruth Senter, published by Zondervan Publishing House, Grand Rapids, Mich. 49506, 1979; in Canada: R.G. Mitchel Family Books, Willowdale, Ont.; 114 pages; price: \$5.95 (U.S.). Reviewed by Helen Tangelder, Strathroy, Ontario.

Ruth Senter writes about her own personal struggles as a pastor's wife. She tried to fit into the role of her husband, taking on different roles because she thought that was expected of her. Because her mother was good at teaching children, she thought she should follow suit. But in the end she admits failures to live up to other people's expectations. Mistakes do happen at home, children do fight, schedules and dates do get mixed up. She expresses her feelings to her husband: "I have felt that you are married to the church," because she resented having to share her husband with others.

Senter's many struggles taught her to rely upon God. "Godliness with contentment is great gain" became her motto. She learned how to cope with loneliness in learning how to choose friends and develop friendships.

In some ministries, the wife is considered an assistant to her husband's work. Not for her. "We decided if we wanted to live together, we'd better stop working together." A good adage. Being a wife and mother in itself is a full-time job. She shares her thoughts and experiences with others in a similar situation, because she thinks that her experiences are the same as every pastor's wife. She deals with her situation openly and honestly and finds her answers in the light of Scriptures.

This is good reading, though it tends to be biographical, but she gives scriptural answers to her problems. She writes where it is at: "Happiness is not doing what you like, but liking what you do."

Social work

Accept the handicapped neighbour

Ethical Issues in Mental Retardation: Tragic Choices/Living Hope by David and Victoria Allen; published by Abingdon, Nashville, Tenn.; in Canada: G.R. Welch, Burlington, Ont., 1979. Reviewed by Berta Hosmar, Whitby, Ontario.

In this book, the Allens describe the rights of the retarded person, his education and training, and his

changing role in society. The work begins with a foreword by Eunice Kennedy Shriver, sister of both, the late president John Kennedy and also of the mentally retarded Rosemary Kennedy. Eunice Shriver declares that the situation for the mentally retarded person is never hopeless, and she quotes her brother, John F. Kennedy, with the words, "Our country has to become a place where the strong

are just, and the weak secure."

The authors of *Ethical Issues in Mental Retardation* are not afraid to mention difficult and controversial subjects. Who should be born, who should live, where should they live, how should they live sexually, should a retarded person be sterilized, are some of the questions raised in their book. Their aim is not to provide easy answers but to urge parents to act

on their convictions.

Most of us refuse to think about mental retardation until it knocks at our door. For most parents, having a retarded child is a painful process and it's important for them to share their feelings with other parents of retarded children. Not too long ago, a retarded child was normally sent to an institution, but there is now little doubt that the loving care provided by the family offers the mentally retarded child the best environment for growth and development.

Many problems will arise as the child grows up. Will a retarded person be allowed to marry? Should a girl be sterilized or should she be allowed to have children if she is only mildly retarded? Who should make that decision, the parents or the girl? Where should the handicapped person live when the parents cannot provide adequate care anymore? And other questions are raised in the book. If a doctor knows that a mother is carrying a defective fetus, should that child have the right to be born? Who is to decide?

Via this book, the authors are trying to teach society to accept the fact that retarded persons have their joys and pains, their hopes and rights. They are people. We have to obey the words of Christ who said, "See that you do not despise one of these little ones. I say to you that their angels in heaven continually behold the face of my Father who is in heaven." Parents, teachers, relatives, doctors and everyone who cares for our mentally handicapped should read this book.



Fish and net storage buildings, Blue Rocks, Nova Scotia from Nova Scotia: The Lighthouse Route and the Annapolis Valley, a book of 80 beautiful photographs of Nova Scotia by Sherman Hines, Canadian Photographer of the Year and Maritime Photographer of the Year; published by Oxford University Press, Don Mills, Ont., 1980.

Politics

Constitutional matters: From the other side

Quebec and the Constitution, 1960-1978, by Edward McWhinney; published by the University of Toronto Press, Toronto; paperback, 170 pages. Reviewed by Martin D. Geleynse, Montreal, Quebec.

Edward McWhinney is professor of Law and Political Science at the Simon Fraser University in Vancouver, British Columbia. He has been a constitutional advisor to both Canadian and foreign governments and was the only anglophone constitutional advisor to the Bertrand and Bourassa governments of Quebec. Professor McWhinney submitted written briefs at the invitation of the Task Force on National Unity (the Pepin-Robarts commission) and of the Special Joint Committee of the Senate and the House of Commons on the Constitution of Canada.

All this makes him eminently qualified to write a study on the history and development of the Canadian constitutional debate of the last two decades.

For the author the so-called "Quiet Revolution" which "launched Quebec into the twentieth century" has brought about a revolutionary transformation in the state of affairs in Quebec and in Canada, which is "for all practical purposes, irreversible today." It has subjected the Canadian Confederation to pressures and tensions never experienced before.

To profit fully from this elaborate study, one would have to be familiar with much of the constitutional debate of the last decades and the names and events which are part of it, because this study is a commentary on the various stages of the debate,

rather than a detailed description of what happened. This makes it difficult to follow for those who are not aware of what happened. In addition, the writer is a constitutional expert writing about the development of the constitution, which makes his terminology here and there a bit technical.

However, those who have made an effort to keep themselves informed about the developments in our country and in Quebec, relative to the constitution, will find this commentary enlightening and helpful.

The writer describes the "dialectical process" in the debate in which the initiative goes back and forth between Quebec City and Ottawa and the rest of the provinces. And it becomes very clear that in his opinion, constitutional revisions should be guided and determined in the political process. He deplores the tendency of the federal government to submit constitutional questions to the Supreme Court for final decision, even when a consensus has not yet been reached in the political process. In

the spirit of his "cooperative federalism" he would want the federal and provincial governments to work very closely together to reach such a consensus, so that the constitution truly be the expression of the actual state of affairs in the confederation.

The role of the Supreme Court of Canada and of the Senate is discussed in the light of this general principle and the remarks he makes about both constitutions are very enlightening. Especially in the confusion around the reform of the Senate it is helpful if someone takes a clear position (in this case for the Senate to be and remain part of the Canadian Parliament) and explains the reasons why.

I was pleasantly surprised about the positive comments the writer makes about the constitutional moves on the part of the province of Quebec. This differs rather sharply from the negative judgment the writer makes about the "constitution making game" in English Canada, which to consistently come far behind events in the historic development. As far as the author is concerned, the rest of

Canada is more interested in safeguarding and improving its own power positions in the confederation than that it is willing and ready to seriously listen to the valid aspirations of a young and ambitious Quebec.

The book helps the reader to sort the various elements in the debate and form his own opinion about what should be done with the Canadian Constitution.

Correction:

An Analytical Concordance to the Revised Standard Version of the New Testament does not cost \$85.40 as noted in the May 9th review, but \$49.95. The publisher/distributor McGraw-Hill, Ryerson wants everyone to be aware of the true cost.

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Biography

Waiting room reading

The Guidepost Treasury of Faith by Doubleday Canada Ltd., Toronto, Ontario, 1979; clothbound, 496 pages; price: \$12.95. Reviewed by Rev. Dirk J. Hart, London, Ont.

Guideposts magazine is a magazine in which first-person stories are often pleasant to read. Sometimes even inspirational. And, always harmless. So, if on occasion I come across a *Guideposts* I'll read it. But a 500 page book of these stories is too much.

At least for me, I think this is a splendid book for the dentist's waiting room, and I'll be glad to read it there. It'll put me in an upbeat mood for the dentist's chair. People who love to watch *Little House on the Prairie*, will also like it. Some of the stories and incidents are very well written and some are by well-known people such as Billy Graham, Bob Hope, Catherine Marshall, Paul Tournier, and Babe Ruth. There a hundred stories in this book altogether.